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# The Lighted Pathway YEARBOOK

## Dusk At Galilee

When the sun sinks to rest in the colorful west,  
And the skies in its sheer afterglow  
Fade from gold into blue, then a purplish hue  
Softly mantles the breezes that blow,  
And the stars one by one take the place of the dawn,  
As they heighten the glory of night;  
In my fancy I see Jesus near Galilee  
As He sat in the calm evening light.

How His heart must have groaned  
While the blue waters moaned,  
As they gurgled and lashed on the shore,  
And the waves must have sighed as He tenderly cried  
'Neath the weight of the burdens He bore;  
But the tears brought relief from His sorrow and grief  
And the cares of an infinite plan,  
While the grim solitude worked a complacent mood  
On the God as He won over man.

C. M. Truesdell





*Editor and Publisher*

## FOREWORD

*Paul's advice to Timothy was, "Give thyself to reading." The world is filled with reading material these days—books, papers and magazines. Some a blessing to humanity and some a curse. "The Lighted Pathway" is adding this Yearbook to the great collection with the hope that it will inspire some to greater service for the Master, and be an aid to the ministers and Christian workers who are striving to proclaim the Gospel of Jesus Christ to a needy world. May God add His richest blessings to those who read its pages.*

ALDA B. HARRISON

THE  
LIGHTED PATHWAY

Devoted to the general welfare and spiritual  
uplift of our young people  
everywhere

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# The Lighted Pathway

## YEARBOOK

*A Special Edition of the Lighted Pathway*

Published by

ALDA B. HARRISON

and the

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— AND OTHERS —

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# A MESSAGE TO THE Y.P.E.

BY E. M. ELLIS

DANIEL was a descendant of the kings of Judah, and was carried away captive to Babylon when he was about eighteen or twenty years of age. He was placed in the court of Nebuchadnezzar, and was afterwards raised to great rank and power, both in the empire of Babylon and Persia. He was a young man when he began to meet the problems of life, and these were very grave. I wish to appeal here and now to the youth of the Church of God: Do not stagger or be discouraged at the thrusts and criticism that may be thrown in your face as to youth not being able to do anything for God or the church. There are great possibilities before you and I am expecting the C. of G. Y. P. E. to conquer the opposing powers and reach a height that will cause the world to take note. However, if such achievements are ever reached, they must be preceded by real purpose of heart and mind.

## I. NOTE THE CIRCUMSTANCES UNDER WHICH DANIEL PURPOSED IN HIS HEART

1. He was in the king's court. There are so many today who are holding a position controlled by worldly men and they feel that they can't afford to stand for the principles of salvation for fear it will cause them to lose their position. You do not have to be a fanatic to stand for the right. Daniel did not push himself on his superiors; he only stood in his place, and when put to the test he stood for the principles of his religion.

2. He was educated to the heights of the wisdom of the Chaldeans. You will meet with some perhaps that will discourage the thought of an education but that is the thing our young people need today; however, they need the right kind. There are so many things being taught in the schools of today that one fears just what the outcome will be. Thank God for our Bible Training School. Altho the devil uses every means to trap our youth, if they will purpose in their hearts they can accomplish something great for the Lord. Daniel purposed in his heart that he would not defile himself with the things of the ungodly and he saw the success of his purpose.

3. He was in a place where he was prohibited by the law from worshipping God. No matter what your surroundings are you can hold on to God's unchanging hand, and God will make a way for you under the most trying circumstances. A fixed purpose will defeat the opposing power of the enemy.

*"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Dan. 1:8.*



*Rev. E. M. Ellis is one of our successful and well known ministers, and the vigorous campaign waged by his Y. P. E. members in the East Chittanooga church in disposing of "The Lighted Pathway" rolls has done much to keep the paper on the map. He is a booster of the Y. P. E., and his counsel on this page is worth heeding.*

## II. HIS PURPOSE TESTED

1. He had a physical test. If you will take care of your body and keep it as God intended it should be kept, you will have a much easier time living for God. I am afraid our youth are engaging too much in things that are weakening to the physical life. Daniel knew what was harmful to his body, and he simply refused to do anything that would hurt him physically.

2. He had a mental test. In all matters in judgment and understanding the king found them ten times better than the rest of their fellows. If you have a mind that can be used to the best advantage for God, you will have to feed upon those things that will strengthen and qualify it for the things of God. A mind that has been weakened and crippled by reading impure literature, will always find a handicap in its service for God. Young people, keep your minds pure; think upon wholesome things. Don't allow the devil to fill your head with his junk. Don't let the devil make a garbage can out of your head. Yes, it is wrong to read those continued love stories and novels that come to your home every day thru the daily news. Think what Daniel accomplished, and why? He

purposed in his heart.

3. He had a spiritual test. When the king had his dream the magicians were called, but were unable to interpret the dream. Here was a man who had kept himself pure. He had been faithful in the things one might call small, but by being true in the little things, he was able to put to shame men of high rank and file. And not only this but he and his brethren were spared the death blow by being able to reveal the dream to the king. Stand true to God in the little things and it will prepare you and make you able to save yourself and others when the greater test comes.

## III. THE RESULT OF DANIEL'S PURPOSE

Every trap the enemy set for him proved a promotion to Daniel and the cause of God he served. It will do the same for you today.

1. It brought riches to him, but he didn't let that get in his way or keep him from serving his God. He put God first in every thing.

2. The three Hebrew children were cast into the fiery furnace for the purpose of destroying them, but it only turned the king's heart to serve their God, and caused the destruction of those that were plotting against them. God will bring us out victorious if we will have the right kind of motive and purpose in our hearts.

3. Daniel was thrust into the lion's den with a hope that it would be the last of him. Not so, but through this scheme the power of God was demonstrated and the devil was defeated. Through his purpose of heart and tests that he met, he proved to God that he was a man that would stand, so God could trust him with a vision and revelation. If you want to be great in this world, purpose in your heart to do the right thing and stick to it thru thick and thin. Then God will see your determination and he will bless you with a portion of His great wisdom, and make you a blessing to the world. We think of Daniel's God, oh how great! and we have the same God that Daniel had. But I want to tell you that God had a great Daniel too. If you will furnish the man God will furnish the grace to carry out your purpose and you can see just as great things as did Daniel. It may be in a different way, but what God does is great and we should give Him praise and glory for all He does in our midst. Have you a real purpose in your heart? If so, carry it out. Don't let the threats of the enemy cause you to stop until you have reached your goal, and God bless you.

8-25-75 fa

## FACING THE FACTS

S. W. LATIMER

Two outstanding signs point to the approaching end of the age: the opposition of the world toward the church, God's New Testament people; and the growing world—antagonism toward the Jews, God's Old Testament people.—*Pentecostal Evangel*.

\* \* \*

Communism, the deadly enemy of religion in Russia is attempting to use the churches of America to further its cause. And according to dependable information, it is succeeding remarkably well, in some instances, in garbing itself in its new cloak.

A flood of communistic literature constantly pours in upon the ministers of America. It is often both subtle and deceptive.

Dr. Thomas S. McCallie, while addressing the Kiwanis Auxiliary in Chattanooga, stated that, "We are in the midst of a tremendous struggle today to escape either communism or fascism." "Communism," as explained by Dr. McCallie, "is the rising up of less intelligent and less responsible people of communities to take charge of the government." He further stated that the only hope for future generations is in the conspiracy of organization between home, church and school to save us from political anarchy and moral disintegration. A sense of personal responsibility must be inculcated into the people of America thru the home, school, and church, if we are to avoid the great moral breakdown which is far more than the political breakdown.

\* \* \*

Leading powers of the world are now all lined up for a first-class armament race. Uncle Sam started it. Passage by Congress of the Vinson bill, authorizing construction of 100 new navy vessels and 1000 airplanes, is used as the pretext in Great Britain for its air and navy expansion program announced last year. France, which has never ceased the work of fortifying her defenses since the war, is making preparations for augmenting them still further, with the excuse that secret rearmament in Germany makes it necessary. And Italy feels compelled to keep up with, if not ahead of, the French.—*Prophecy*.

\* \* \*

Public opinion in Great Britain has arrived at the conclusion that nothing definite can come from the exchange of notes on disarmament while the nations prepare for war. John, the Revelator, saw a great sword dipped in blood. The disarmament dream can never materialize

because of the hypocrisy of diplomacy.

\* \* \*

Webb Miller, of the United Press, has the following to say from London:

"I telephoned to some of the principal European bureaus of the United Press to find out what nations are preparing for war, to what extent and against whom."

"They are preparing. Alignments are uncertain, but each nation is taking precautions against attack by every other nation. Neighbor distrusts neighbor."

\* \* \*

"There are 40,000,000 men under arms in Europe today," Maj. Gen. Smedley D. Butler said in an Armistice Day address, "and they are not there for parade purposes. It's too expensive. The nations of Europe are like a lot of boys choosing sides. As soon as the right side gets the right pitcher they are going to see if they can put the other fellow out."

\* \* \*

Herman Bernstein in an article in *LIBERTY* gives the results of his inquiries on the question, "Can we abolish war?" Here are some of the answers from recognized leaders of thought:

England's famous Dean Inge writes: "I do not know how wars can be prevented. I wish I did."

H. L. Mencken, brilliant editor and critic, says: "I am convinced that another war is not only likely but inevitable, and so it seems to me to be hopeless to talk about peace."

Robert Underwood Johnson, editor, poet, diplomat, and director of the Hall of Fame: "In my judgment, the peoples of the world desire peace, and the animosities between them are stirred up by those who are in power and who appeal to national pride and commercial interests. I believe that the peace of the world can only be brought about by the spread of a more practical adherence to the principles of Jesus of Nazareth."

\* \* \*

The gravest problem now before the world is not the depression. That will in time pass into history. But the question of greatest moment is whether government by the people can survive. It is everywhere assailed as never before. The sun is actually about to set on democracy. Democracy is disappearing for want of worthy and enlightened citizens to defend it. The nations have lost their character and their destruction draws near.

CONTROL CURSE. Controlled currency, controlled cotton, controlled meat, controlled agriculture, merchandise and business in general must soon lead to other controls. Pulpit, press, and speech

must be coerced to conform to Anti-christ later. Encroachments first slow and unassuming, can rapidly grow to virtual dictatorship in the most democratic of countries. The supreme question facing Christians: Is Christ to be controlled? Are we to have a rubber-stamp religion?

\* \* \*

A 60-year program of internal and external expansion which in the twenty-first century will give Italy the "primacy of the world" has been outlined by Premier Mussolini in a speech to 5000 cheering chief Fascists of the kingdom. "That century," he said, "will be a black-shirt era." In the audience were virtually all of Italy's noted men, including Marconi, the inventor, the Cabinet, provincial prefects and other officials.

"In this age of plans," Il Duce (the chief) declared, "I want to lay before you a plan not for five years or ten years but for sixty years, carrying on to the twenty-first century, at which time Italy will have the primacy of the world." All of which should send many a prophetic student to Dan. 2:31-45 for a fresh study.—*Prophecy*.

\* \* \*

The naked truth is that never before in our tragic history have the Jewish people faced such a fight for existence on all fronts. Thus writes Morris Rothenburg, Zionists leader, in a Jewish magazine. "What the hour demands is the bringing together of the wisest heads and the most courageous spirits among our people to plan a national strategy to meet the most monstrous attack being made upon Jews in many lands."—*Prophecy*.

\* \* \*

"But ye, O mountains of Israel . . . I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited and the waste places shall be built."—Ezek. 36:8-10.

It is estimated that between 250,000 and 300,000 Jews will have to leave Germany as an alternative to sheer starvation," writes Morris Rothenburg in *Palestine News*. "As High Commissioner McDonald has pointed out, the most hopeful solution for tens of thousands of the refugees to be absorbed over a period of years, lies in Palestine, the land which is hallowed by Jewish hopes and tradition, and the upbuilding of which represents for the great masses of Jewry the fulfillment of a precious dream.

\* \* \*

The following interesting comment is from the pen of Dr. Thos. Chalmers of  
(Continued on page 5)

## ELECTRIC EPIGRAMS

When a man decides to live for Jesus he leaves the crossroads to travel the CROSS-ROAD.

Yes, we had a little respect for Darwin, "He was trying to make a man out of animals." Not so with Communists, they are trying to make brutes and animals out of men.

Chlorox and bluing are wonderful in their own realm, but nothing has ever been found that had the qualities to make a human soul white until the Lamb of God was sacrificed on Calvary's brow. One drop of that blood has more bleaching virtue for lost humanity than ten billion other prescriptions.

There are radium, gasoline, and harnessed air for taking you into the ozone; lifting you higher. But thank God! love is the only thing that will make your souls soar into God's great stratosphere. It will lift you higher into heaven than all the radium in the universe.

When we purpose to please God only, many hindrances to faith will be removed.

When we preach holiness in the sweetness of perfect love, is that not the best evidence that we have the experience?

"A few words from God are far more important than volumes from men."

Conceit is nature's gift to fools."

There is never more room at the top than there is at the bottom, but there will always be room at the top for those who are willing to start at the bottom.

No one can be at the foot of the cross and at the throat of his brother at the same time.

St. Peter tells us that "the Lord is not slack concerning His promises." Neither should we be "slack" in the fulfillment of ours.

"We have but one life and it will soon be past,  
And only what we do for Jesus is only what will last."

If a speaker isn't able to make his audience think, he had better dismiss them and go to thinking himself.

Plan your work and work your plan.

An optimist is a person who makes the best of it when he gets the worst of it.

There is a simple test by which it is said we can tell good people from bad. If a smile improves a man's face he is a good man, if a smile disfigures his face he is a bad man.—Selected.

A little boy was asked by his mother why he fell out of bed. "I guess, mama, it was because I stayed too close to the getting-in place." We need to move forward in our Christian life if we want to keep from falling.—H. F. Sayles.

"Better be one-sided than two-faced."

A child of God may die in the dark. One said to old Mr. Dodd, the quaint old Puritan, "How sad that our brother should have passed away in darkness. Do you doubt his safety?" "No," said Mr. Dodd, "no more than I doubt the safety of Him who said, when He was dying, 'My God, My God, why hast Thou forsaken me?'" Full assurance is not of the essence of salvation.—Spurgeon.

Those who think while others talk will have something to say worth listening to when their time comes to talk.

A great English preacher, asked by Lord North as to a gift the king could bestow upon him for service, answered, "I desire a gift the king cannot bestow. I need grace, grace, grace. I feel my need of grace; and when grace is given, I need grace to use grace. And then I need grace to ask for more grace."—Selected.

Reach up as far as you can, and God will reach down all the rest of the way.—J. H. Vincent.

"Private sincerity is a public welfare."

Many talk who have nothing to say, while someone who really has much to say that should be said that is worth saying is forced to keep still until the talking machine runs down and there is no one to listen.

The eyes of the mind can see better when the mouth is shut.

"How is it," asked a man of a minister, "that your religion has been going on for nearly two thousand years and has not influenced more people than it has done?" For reply the minister asked: "How is it that water has been flowing for more than five thousand years and many people are still dirty?" It is not the fault of Christianity that people go without the remedy for human ills, but the loss is theirs all the same.—C. L. Drawbridge.



A person who has a cool head and a warm heart can easily submit if need be, but those who have cold hearts and hot heads will never submit no matter how great the need may be.

Plant a tree and it begins to grow. Stick out a post and it begins to rot. The difference between a tree and a post is simply a matter of life. The tree is alive while the post is dead.—Dr. A. C. Dixon.

A small pail of water dipped from an angry, raging sea becomes calm and quiet when placed upon the shore by itself. When it is poured back into the sea, it becomes as angry and menacing as the rest of the water. A boy is much the same; he is influenced by the crowd he is in. Remember the old saying, "You are known by your company."

"There are two spirits of prayer: one that prays to get what it wants; the other to know what God wants it to get."

No one can be filled with the power of God without being emptied of the power of self.

The best way to keep consecration is to use it, and if it will not bear using it isn't worth keeping.

The greatest master of assemblies the world ever saw was Jesus Christ. He knew what to do with crowds. One time there was a multitude in the desert. It was a hungry multitude. He told His disciples to have them sit down on the ground. He performed a miracle and fed the crowd. People are hungry for the bread of life today, out on sin's desert. Let's get the crowd down and feed them.  
—Bob Jones.

— — —  
"The true worth of a man is to be measured by the objects which he pursues."

— — —  
Shining will cost me something. All light means an expenditure of force. Both fat and wick must be consumed in burning. But can I grudge the expenditure? Must I not rather glory in it, when in proportion as I am expended in His service, I am myself transfigured by the flame that consumes?—G. H. Knight.

— — —  
"Duties are ours, events are God's." You are not responsible for the results; you are responsible for the duties. Leave the rest with God. Do not carry his burden.—Richard Cecil.

— — —  
"As the magnetic needle always points to the North Pole, so the life of the faithful follower of Jesus Christ keeps pointing toward the Cross of Calvary."

— — —  
The man who mistreats others is taking poor care of himself.

— — —  
If some people were to become well-known they would be less prominent.

If you would be sure to find the Lord, get down and look up.

— — —  
Those who spend enough time on their knees will have no trouble standing on their feet.

— — —  
If some people would talk to Christ as much as they talk about Him they would become more like Him.

— — —  
If we give in and give down and give up and give over we have given all Satan asks us to give and have nothing left.

— — —  
The man who is big enough to keep little is little enough to grow big.

— — —  
Nothing can be in our hearts that should not be there if we keep everything out of our minds that should not be there.

— — —  
Church harmony: We cannot all play the same instrument, but we can all be in the same key.

— — —  
A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday.—Alex. Pope.

— — —  
Those who get puffed up are sure to have a blow-out.

— — —  
Your good is always the enemy of your best.

— — —  
The well-rounded man must also be foursquare.

Service is the rent we pay for the space we occupy while on earth.

— — —  
The Roman spear did not hurt Jesus as much as the kiss of Judas.

— — —  
Kindness is the language that the deaf can hear and the dumb can understand.

— — —  
No echoes return to mock the silent tongue.

— — —  
An ounce of mother is worth a pound of clergy.—Spanish Proverb.

— — —  
Contentment does not consist in great wealth but in few wants.

— — —  
One man who will is worth ten who must.

— — —  
No one can repeat what you do not say.

— — —  
He who holds his head too high cannot watch his step.

— — —  
Often extraordinary work is done by an ordinary person with extraordinary zeal.

— — —  
The eagle that soars in the upper air does not worry itself as to how it will cross the rivers.

— — —  
The most important part of prayer, said George Muller, is the last ten minutes after prayer. "Listen for God's answer."

— — —  
Most persons who are practicing the art of economy, acquired it like the man who learned to swim by being pushed off a dock.

## FACING THE FACTS

(Continued from page 3)

New York. "Reports have been made in various journals recently that the words of Isaiah regarding a highway through the desert from Egypt to Assyria (19: 23) had been finally fulfilled by the opening of motor traffic between Damascus and Bagdad. Such reports take no accounts of the fact that the Nairn Brothers, who came from Australia during the Great War, began soon after that conflict the running of automobiles across the Syrian desert to Bagdad. Their long experience has shown them how to improve and enlarge this traffic. This growing desert business now requires a far larger bus than any used heretofore. Toward the end of 1933 the Bender Body Company of Cleveland, Ohio, announced that it had received the contract for the building for the Nairn Transportation Company of Iraq what is reputed to be the largest motorbus body in the world.

One of the most important of Zionist projects is the Rutenberg Dam and Power Plant which has been constructed on the Jordan River at a cost of more than LP 1,000,000. This is an achievement of far-reaching importance and bids fair to revolutionize conditions in Palestine.

\* \* \*

The Dead Sea contains chemical wealth estimated at \$1,270,000,000,000. This stupendous figure is easier of comprehension if we think of it as equivalent to four times the wealth of the United States (\$329,000,000,000 in 1931). Much of the Dead Sea salt is useful as fertilizer. Such wealth, or even a fraction of it, when available for the development of the land, will cause any desert to "blossom as the rose," even as Isaiah 35:1 says it shall. Doubtless the full realization of this promise of fertility for the great regions will also include supernatural transformations.

Palestine is the only country in which there is no depression. Right recently there was an advertisement for 30,000 young men and women in the different industries in the country.

The irrigation of the desert lands in and around Jerusalem in Palestine is making it bloom like a rose, and all these developments are the fulfillment of prophecy and preparation for the great thousand years' reign into which I am sure we will soon be ushered. While depression and the overspreading of crime, communistic forces and Jewish persecution are abroad in the countries other than Palestine, let us who are Christians take courage as we note the development of this wonderful land of Palestine and the distress of other nations, noticing how it all fits well with prophecy. I can only see the coming of our Lord in these great things. May God help us to be ready.

## MISCELLANEOUS MESSAGES



### *The Tragedy in the Picture--"The Last Supper"*

On the walls of the Dominican Refectory at Milan, Italy, one may see Da Vinci's great picture, "The Last Supper." It is one of the world's masterpieces. In it there is beauty and majesty. The artist has not merely mixed pigments and spread colors, but has portrayed a spiritual message. The faces of the disciples delineate love, terror, anger, grief, bewilderment. Judas assumes the air of bravado. Jesus' countenance is a combination of strength and beauty. It is as though the picture were taken by snapshot, by that sudden photographic power

\* \* \*

### **A PASSION FOR SERVICE**

The practical ministry of soul passion is quite as important as its development. Love never lives for itself. Love craves a field for service. So long as there are burdens to lift, clouds to dispel and thorns to remove, love pushes on to serve. So long as lives fail to be interesting and happy, love searches them out and points out the path of interest and gladness.

Love craves to make people happy. It knows no labor too great or sacrifice too severe to deter it from brightening somebody's skies. Love does not merely desire to serve, it hungers, it craves, it yearns to be of service.

"Jesus seeing the multitude was moved with compassion." Friendship with Jesus develops the passion for compassion. "The milk of human kindness" deeply hungers for expression. It is so sweet to so lose sight of self that one craves to be a blessing to others. Let me illustrate.

A stranger was walking down a winding road through a beautiful valley one hot, dusty August afternoon. He was

which has preserved their expression in that tense moment when the Master said, "One of you shall betray me."

It required years to complete this picture. This period of time involved in the painting is explained by the fact that the artist used human models and sometimes these were hard to find. We are told that Da Vinci found a young man in the choir of a cathedral with a face so pure and spiritual, so mystical and divine that he used him as the model for Saint John. Years passed and the picture was nearly completed. He needed a model for Judas.

\* \* \*

weary with his long journey. His throat was dry from the dust and heat. The demands of hunger were upon him. He longed for a quiet place to rest and be refreshed.

As he journeyed his attention was attracted to a crudely printed sign, an arrow pointing to a path leading back among the trees. Under the arrow were these words: "To the spring." Some trembling hand had evidently made this sign.

Following the path the stranger came to a refreshing spring gushing copiously from beneath a cliff of jagged rocks. Great trees surrounding it made it a sequestered nook. The robin was singing its sweet evening song; the whippoorwill was calling its mate. A cup was at hand and the stranger refreshed by this liquid gladness removed his burdens and bathed his face and hands. Looking around he saw a rustic seat also crudely built. Seated and glancing about he observed a basket hung to a limb of a tree hanging above the spring. It was full of luscious, big, fine, juicy apples.

This sign was on the basket, "These

He searched felons' cells and criminal resorts. There he found one whose face was the personification of evil. Before it was copied into the picture he discovered that it was the same man who at an earlier time had posed as Saint John. His change of countenance from holiness to hideousness had been wrought by a life of sin. This picture portrays more than "the last supper;" it shows in the studies of John and Judas what will happen to anyone without God. You can't play with sin and get by.—Charles N. Pace.

\* \* \*

are yours, stranger, help yourself." Like a boy he ate another and another apple and then filled his pockets.

Refreshed, rested and feasted, the thought came over him like an inspiration, "What a wealth of kindness. Love has been dreaming."

Then the desire to meet the persons so generous and thoughtful deepened.

He looked for a path that might lead to an explanation of this beautiful ministry. He found the path. Wending his way back through the trees he came to the barnyard gate, then to the garden gate. He went up the footpath past the pinks and hollyhocks, on through the garden of old-fashioned flowers to the humble home at the edge of the orchard.

The stranger knocked and an aged man came to the door. "Good evening, uncle," said the stranger. "Good evening, stranger, come in, come in," said the man of tottering age.

"Uncle, I have come to enquire who it is that is so thoughtful of strangers down by the side of the road," said the stranger.

"Oh," said the old man, "it's the story

of the spring that you want, is it? Well excuse me, and I will call mother."

The old mother came in from the garden and folded up her gingham apron, as you have seen your mother so often do, and said: "Good evening, stranger. Is it the story of the spring you are enquiring about?"

He said: "Yes, mother, I have been so impressed with the thoughtfulness of the arrangement at the spring that I wanted to meet you and to know what prompted your heart to such a beautiful ministry."

"Well," said she, "it's this way. Fifty years ago father and I were married and came to this valley, staked out our homestead and made our homes. Our Master's presence filled our hearts and they were very full of love. The valley was so fertile and lovely that we knew it would be but a little while before it would be all filled up with homes. Our hearts were so full of love and enthusiasm for humanity we craved to be a blessing. We kneeled down upon the ground after the papers were made out and there dedicated our lives and our home to be a blessing to everybody who would come into the valley. So we listened for the wagons of the new settlers as they came up the valley. Either father or I would go down the road and meet them and bring them to our home for the night. We've welcomed most of the settlers to the valley in this way. Father showed them the open claims, helped them to file on them and often they would be sheltered in our home for days. We helped build their cabins.

"Those were all sweet days to us. Around our circle of prayer many young fathers and mothers found Jesus a precious Friend. Preaching places were scarce in those days so we had our circles of prayer each week in the valley. Father led the singing, we all read our Bibles together and prayed together and heaven came down our souls to greet.

"It has been a great joy to me to welcome the babies that were born in the valley. I have been so happy to watch by the side of all these precious mothers and to cheer their hearts when the day seemed dark.

"While we have had our own blessed children grow up around us, yet somehow we have so loved all the children of the valley for all these years that they seem almost like our very own. When their little feet pattered off to school for the first time they would come to our door for our blessing. How we loved them all! When they finished the district school and went away to college we followed them just the same. Our prayers and tears mingled with those of lonely parents as sons and daughters launched forth upon their careers of learning. As they have come and gone through the

years we have tried to encourage and advise them. We have tried to cheer and help them. And now, stranger, they are the men and women of power in many a community. Some have become famous. Some stand in halls of Congress. Father and I have been but humble people but we are proud of the children of the valley. We feel we have helped a little.

"When there was sickness or death either father or I or both have been in the homes to comfort and help as best we could. We have loved all these people so deeply that our hearts were so glad to be with them when they have needed us.

"Some years ago father sat by the fireside weeping. He said, 'Mother, we are getting old.' 'Yes', I said, 'I know. But why do you weep?' 'I was thinking of the past, mother', he said, 'of how happy we have been all these years to live for the people of the valley, but the weight of years is growing heavier and soon we shall not be able to go to the bedside of the sick and nurse them through. Soon we will be on the shelf.' We wept together.

"A few more years slipped by when one evening we wept again out of sheer hunger to be helpful as we had been in other days. Finally father said, 'Mother, I am so hungry to be a blessing to some one we must do something. Can't you make a sign that will point strangers to the spring? I can build a rustic seat and cut a path.' So we put up the sign as best we could, father cutting out the path and building the seat. When all was done, father said, 'Can't we do something more?' And so we thought of the apples. And there they hang.

"You see, friend, it was all because we were so hungry to be in the valley what Jesus would have been had He lived where we do. So as poor as we are we have tried to live in this house by the side of the road and be a friend to man."

The stranger deeply impressed with this sweet passion for service, went forth with this precious story and gave it to the world.

The stranger was Sam Foss and the story he gave to the world from the scene is the poem, "Let me live in the house by the side of the road and be a friend to man."

(This poem will be found in the poetry section.)

\* \* \*

## UNBURIED BONES

WILLIE LEE DARTER

Ezekiel!

The very name is filled with fire and force! His character was a clean one shapely silhouetted against the blackness of spiritual darkness. He lived a white life in the very midst of pollution in excess.

And Israel, who had once marched as an army with banners, shields of faith gleaming in the sunlight of God's smile; Israel, whose temples had once been so filled with the cloud of God's glory that priests could not minister—

Israel had fallen! Fallen into idolatry! Her banners once proudly flung o'erhead were now trailing miserably, trampled in the mire.

The living, throbbing armies of faith which once marched victoriously o'er hill and plain, had been overtaken, stripped of strength and shield, and nothing was left but a valley filled with skeletons. Rent and torn, the strings from their harps! Stilled and silent, their songs and their shouts!

Backsliding is not a twentieth century invention. Many young people were once a great source of influence and blessing, but have fallen out of rank and fainted by the way.

To awaken and arouse the backslider out of his dead and powerless condition, it pleased God to draw strangely striking pictures, and the vision which He gave Ezekiel revolutionized men and nations. He was carried out in the Spirit and set down in the midst of a valley "full of dry bones." One pictures him standing there motionless, appalled.

Bones! Bones! Could it be that this multitude represented that which was once the living, marching, victorious army of God?

One sees Ezekiel walking among them, peering down into their cold eye sockets while God was asking, "Can these bones live?" Surely this was a revivalless valley! But behold! That which is impossible with man is possible with God.

Have you been placed in a valley, be it home or neighborhood or workshop, that is filled with dry bones? Is your young people's service dry? your altar service? Then God is confronting you today with the same question that faced Ezekiel. "Son of man, have you a faith that can cause these dry bones to live?"

Ezekiel answered, "Lord, thou knowest."

If you have discovered that you are in the midst of a valley of dry bones, stop lamenting and complaining because you are there, and wishing that you had been placed in a different environment on the mountain top where revival fires burn and live armies march. Thank God that you are alive and that God is alive, and that, as you believe and pray, life will banish death as surely as it did in the days of Ezekiel. Your having been placed in that hard, dry, difficult locality was not an accident or an oversight on the part of God. Just as surely as the hand of the Lord set Ezekiel down in that valley of drought and death, so surely has the hand of your loving Father set you down

in that valley, or position, or home, or parish. "All things work together for good to them that love God—"

"So I prophesied as I was commanded." Ah! there was the secret of the power and success of Ezekiel's valley prophecy! Do you see it? "As I was commanded."

Young people, when we live close enough to the good Lord so He CAN use us, and then when He commands that we do something for Him, if we will be obedient, there is no reason why we should not be successful soldiers.

"And as I prophesied there was a noise\*\*\*, and the bones came together, bone to his bone."

Oh, for the noise of praise and intercession, the sound of an abundance of rain, the sound of His chariot wheels upon the mountains, and the stirring in the tops of the trees. Oh, for a divine touch of His glory. Y. P. E., let us adjust our breastplate and buckle on a bit more firmly this piece of our Christian armor, and go forth with such lasting courage and zeal that the world may be aflame with His standard. There is great and greater things in store for those who diligently seek Him.

Ah! we must be victorious! If God be for us who can be against us.

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## OLD GLORY

C. M. TRUESDELL

I attended a meeting not long ago—just a plain little anticommunistic meeting conducted by an officer of the American Legion. The address was good, attendance was good, and even the interest was good, I thought, for just an ordinary gathering of this kind; and as the rugged veteran of foreign wars pulled an honorable patch down a little farther over his sightless right eye, and concluded his dramatic discourse with a pledge to give his life's blood for the cause and country that had sheltered and molded him into "just what he was" if need be, something happened to my heart; a big drop of salty water that refused to be restrained dropped silently from my eye onto my cheek and coursed its way irregularly to my chin. Then suddenly I noticed that the noisy crowd around me had become still—that a solemn hush prevailed. I gazed inquiringly back to the platform to learn the reason of the stillness of the audience. The little officer had sturdily hobbled back to the platform, and I watched him as closely as possible because of a rolled object, the staff of which rested snugly in the hollow of his hand. He began to unroll it. The crowd waited tensely—almost fearful of breathing! A moment! and the wrapping is off, the object is bared. What is it! Ah yes, a flag! Surely a suitable object for such a patriotic assembly.

Now! it is hoisted! and Old Glory proudly flutters and rustles under a gentle murmuring breeze as if proclaiming the freedom of our vast country to a respectful world.

Would you like to know what I saw in that beloved flag as it swayed and rustled in the wind? I will gladly tell you. I didn't see a group of selfish, sal-low-faced men who spend thousands of dollars campaigning for a public office, the salary of which amounts to much less than their expenditure in gaining it, and who expect to reap reward from their jobs through bribery made possible by corruptive politics; I didn't see a money mad, pleasure mad, lewd public wallowing in the filth of its own desires. No, my brother! I looked past that. I saw a little ship plowing its way through a raging ocean, with the simple inscription "Mayflower" on its weathered side, as it rose and fell buffeted by the waves. I saw Miles Standish step out on Plymouth Rock. I saw our Puritan forefathers and mothers trudging through the dark towering forests in little companies to the colony church house, our fathers shouldering their muskets and watching warily for the treacherous Indian. I saw Washington's men at Valley Forge, struggling through their drills for the cause of independence, while the blood oozed copiously from their bare feet as they crunched the biting snow beneath them. I saw Fremont's half-starved irregulars during the Mexican uprising as they marched into Monterey, demanding California for the United States.

I saw Stonewall Jackson, grim-faced and haggard, lead a company of ill-shod, ill-clothed, ill-fed fighting sons of the Confederacy to four victories in three days, and thence on a midnight march to Antitam to rescue his beloved commander, Lee. I saw Lincoln austere and melancholy, but with immortal determination to sustain his conscientious principles willing to die a martyr's death that his nation might have noble life. I saw Theodore Roosevelt at the head of a virile, rough-riding regiment of typical Americans, plunging forcibly into an impenetrable enemy territory during the Spanish War. I saw Alvin York and thousands of his kind, the brawn of our country, go marching off to foreign lands to hold a rendezvous with death during the War of the Nations.

And then, I looked at the bonnie old flag again. Possibly you may ask, "What more did you see?" I will tell you. I saw Calvary. I saw Jesus Christ. I saw that pure form tortured with spiritual and physical pain, yet, enduring agony beyond the powers of human conception that helpless people might have hope and freedom.

I looked at the blood-red bars of our

country's flag and saw the broken heart and wounded side of the world's Redeemer. I looked at the snow-white stripes and caught a vision of our Lord's chastity and immaculate innocence. I looked at the blue field full of stars and saw the undaunted courage of Him who bore our griefs and carried our sorrows. Far beyond I saw the fadeless blue of the skies through which we are going when our King comes to claim His own.

The stars! Those glittering stars! Not exactly stars in our crowns but could it not be possible that they will be the rewards of the raptured saints who have fought the fight and finished their course with joy?

Yes! Everything I saw in that glorious flag suggested something infinite. I think that God must have directed the needle of Betsy Ross as she tried to make a fitting symbol for our nation in its first banner. And now, brothers, let us bow our hearts in gratitude to the Giver of all good. Thus He has honored us by permitting us to dwell in the goodly land over which floats "Old Glory."

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## OUR HOME

ALDA B. HARRISON

*"Mid pleasures and palaces though we may roam,  
Be it ever so humble, there's no place like home."*

Our home, what a wonderful subject! How humble we feel and how unworthy to attempt to write an article on this subject. We have for a number of years been striving to make a home, and during those years our greatest desire has been to have a home that would please our Lord and Master. It is through the joys and sorrows, the victories and defeats in the making of this home that we attempt in this article to help those who may read these pages.

We have learned that only by the abiding presence of the Savior may one's house become a home, as the members of the household give Christ preeminence in their lives.

Our home is the one spot on earth where is concentrated the largest per cent of our earthly interest. There are few human beings without a home or the memory of one. The vast multitudes that surge through the streets of the great city is made up of individual souls, each of which tonight will seek some place it calls home.

There are those who roll through streets in limousines, on their way to palaces where brilliant lights and gorgeous tapestry and velvet carpets await their coming.

There are those who walk the frosty pavements with cold and bleeding feet, whose homes are in damp and dreary cel-

lars, or in the rickety garrets of worn and wretched hovels. No lights, no music, no feasts await them, nothing but a crust and a bed of straw. And yet these places in all their wretchedness are the homes of human beings.

There is still another class of homes where has been answered the human heart's best prayer. These are homes where neither poverty nor riches are found but where peace, joy, love and contentment dwell. The home where idleness is not known and where each member in the family co-operate in supplying the needs of that home, each interested in the welfare of the other, Scripturally speaking, "In honor preferring one another."

Next to religion the home sentiment is the strongest in the human heart. Many a boy and girl out amidst the world's temptations, being almost swept out into the stream of worldliness, have thought of home and mother. Sometimes it is a father or sister or brother, whose life in that home calls them just at the right time and keeps them safe from Satan's snares. God often uses the influences of home as an instrument in His hands for the salvation of lost souls.

In the dark and loathsome dens of iniquities there are those whose lips for years acknowledged their Creator only in oaths; whose eyes have shed no tears, and whose ears have heard only the blasphemies of drunken revelry. And yet could an unseen hand write upon these walls the word "home", lips would quiver, eyes would swim, and from the depths of many a soul in which the germ of truth has long seemed dead, would burst the heart rending confession.

*"Once I was pure as the snow, but I fell,  
Fell like a snowflake from heaven to hell;  
Fell to be scoffed at, be spit on and beat.  
Pleading, cursing, begging to die,  
Selling my soul to whoever would buy;  
Dealing in shame for a morsel of bread,  
Hating the living and fearing the dead."*

Do not tell me that germs planted in a boy or girl's heart in a godly home will not bear fruit sometime, somewhere. This powerful influence of home was shown some years ago at Castle Garden, New York. Some ten thousand people had gathered there to listen to that sweet voiced singer, Jenny Lind. She began with the sublime compositions of the great masters of song. Her audience applauded her with a respectful degree of appreciation. But at length with sweetness ineffable, born of holy parentage, she poured forth that immortal song, "Home, Sweet Home." At once the irrepressible contagion of sympathy soared through that vast audience. Peal on peal of thunderous applause resounded, until the song was stopped by the very ecstasy of those who listened; and when the soft refrain was

heard again that mass of humanity was melted to tears. The great masters were all forgotten, while ten thousand human hearts knelt at the shrine of a poor and obscure outcast. Why was this? Was Howard Payne a greater genius than they? No. It was simply because when sorrow laid his iron hand on the heart of Howard Payne, in his cruel grasp, he chanced to strike that chord which vibrates to a lighter touch than any in the human heart save that alone swept by the Master's hand. The rough experiences of a roaring, toiling, stormy world, may blot out all other images from the mind, but the picture of our childhood home must hang forever on the walls of memory, until the silver cord be loosed or the golden bowl be broken.

The old man may not recall all the experiences, all the struggles and triumphs of his early manhood, but every feature of his childhood home, every little playhouse he helped his sister build, is photographed upon his heart's tablet and can never fade away.

I shall not forget either that day when the chastening hand drew still closer the chords of love and bound the little circle in a common sorrow. The day when hushed footsteps were in the house, and the silent rooms were filled with the odor of flowers, and the door swung outward to let a little casket through.

We have brought out the beautiful side of home and its influences. We are grieved at the thought of another side, but there are homes of another type. Most of the crime and misery of the world are due to the early influences of home. Then what are the homes of our land today? How many homes are God-ordered? I fear there are few. Reader, is your home a united home? Are you, father and mother, both living for God and allowing Him to lead and help you in the guiding of little feet or is your home a divided home, father pulling one way and mother another? God pity that home if this is the case. God pity those little eyes and ears as they see and hear the confusion and discord.

Only under one condition are we exhorted to be at variance with the loved ones of our homes and that is when they refuse to accept the glorious gospel of our Lord and Savior, Jesus Christ. Jesus said, "Think not that I am come to send peace on earth: I come not to send peace, but a sword. For I am come to set a man at variance against his daughter, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Husbands and wives, fathers and mothers, sons and daughters must be willing to forsake all and follow Him, the Lily of the Valley, the Bright

and Morning Star.

Before closing I wish to leave a word with young fathers and mothers. Do you know that you hold the key that unlocks the door to heaven or hell for that innocent little child. Infancy is neither vicious nor virtuous. It is simply innocent, and is susceptible alike to good or bad influences. Today, as all through the ages they are inviting little ones into their midst. How they profess to love them! With what care they nourish those little pink bodies. How they adore their innocent smiles, and with what exultant joy they lie awake at night planning for their future welfare, their education, their material and temporal gains, but are they considering the spiritual and eternal prosperity of their little ones? Are they lifting up Christ before them first, last, and always?

Perhaps many older parents who read these lines may feel a sense of remorse stealing over them because as they look back over vanished years they see the weak spots in the home from which their little brood has flown. How you would like to recall those years and mend the broken threads but it's too late now. God alone can make your mistakes work out for good because you love Him. Do you love Him?

*"Backward, turn backward, O time, in  
your flight;  
Make me a child again, just for tonight!  
Mother, come back from the far-distant  
shore,  
Take me again to your heart as of yore;  
Kiss from my forehead the furrows of  
care,  
Smooth the few silvery threads from my  
hair;  
Over my slumbers your loving watch  
keep  
Rock me to sleep, mother—rock me to  
sleep."*

#### MY PRAYING FRIEND

I have a friend who is praying for me,  
And it gives me strength for the fray;  
It cheers my heart and steadies my nerve,  
And helps me on life's rough way.

When I falter and fear to take the next step,  
Lest I make crooked paths for my feet,  
I remember my friend with heart true as steel,  
Who prays lest I suffer defeat.

I am lonely and sad some days as I go,  
But I can not give way to despair,  
For I've one who loves and faithfully goes  
To the throne and pleads my cause there.

—Tokyo Christian.

#### DISAPPOINTMENT

"Dis-appointment—His appointment:  
Change one letter, then I see  
That the thwarting of his purpose  
Is God's better plan for me."

# PUNGENT POEMS

## PRAYER

Rev. J. B. Landis

Greet the morning, dark or fair,  
With an earnest, heartfelt prayer:  
Ask thy God for strength to stay  
Ever with you through the day;  
Ask Him for a happy heart,  
Willing hands to do your part,  
Willing feet to ever go  
On His errands to and fro;  
Ask for love Divine to fill  
Your life, and grace to do His will.

Peace abide beneath thy roof tree,  
Cheer along the rafters ring;  
Joy and mirth and laughter gather,  
'Neath thy firelight's flickering;  
Hope illumine all the shadows  
With a radiance Divine,  
And the arms of love forever,  
Shelter thee and thine."

## MURDERED AMENS

"I felt like saying 'Amen!' out loud,"  
Said a sister to me one day,  
"But as I delayed,  
I became afraid,  
And obedience fled away."  
"I wanted to say Amen! to the truth,"  
Said a brother when service was o'er;  
It was left unsaid,  
Opportunity fled,  
And the "want to" came back no more.  
Too many "Amens" are strangled to death,  
Too many become a "lost chord;"  
Sombre silence and gloom  
Fill the heart like a tomb,  
Where once their sweet music was heard.  
Just a single "Amen" from an earnest  
soul.  
Just a word of encouragement given,  
Cause fear to depart,  
May cheer some faint heart,  
And help them press onward to heaven.  
—Tract.

## THINGS THAT NEVER DIE

The pure, the bright, the beautiful  
That stirred our hearts in youth,  
The impulses to worldless prayer,  
The streams of love and truth,  
The longing after something lost,  
The spirit's yearning cry,  
The striving after better hopes—  
These things can never die.

The timid hand stretched forth to aid  
A brother in his need;  
A kindly word in grief's dark hour  
That proves a friend indeed;  
The plea for mercy softly breathed,  
When justice threatens high,  
The sorrow of a contrite heart—  
These things shall never die.

Let nothing pass, for every hand  
Must find some work to do,  
Lose not a chance to waken love—  
Be firm and just and true.  
So shall a light that cannot fade  
Beam on thee from on high,  
And angel voices say to thee—  
"These things shall never die."

—Charles Dickens.

## IT DOESN'T PAY

Why worry about the future?  
The present is all thou hast;  
The future will soon be present,  
And the present will soon be past.

## THE INTERRUPTED WEAVING

I wove my web in the morning, e'er the day began to dawn,  
The colors were rich and glowing, and my heart was brave and strong.  
And gaily I sang as I worked away, for who so happy as I?  
"My task shall be done ere the noon," I cried, "so fly, shuttle, swiftly fly."  
But a little one with a broken toy and eyes that were brimming o'er,  
Came running to me in childish faith to help him as oft before.  
My eyes looked up from my weaving, my hands dropped the threads, and  
then

I mended the little toy wagon, and made him happy again.

Once more I turned to my waiting task, for I heard the Master say  
The work must be completed before the close of the day.  
But a beggar came to my doorway, his feet all bleeding and torn,  
His hair unkempt and matted, his clothing sadly worn.  
I paused, for my heart was heavy, must I leave my work undone.  
Leave the threads to tangle and snarl, the colors to fade and run?  
But the beggar's lips were pleading, his tear-filled eyes were sad,  
So I patiently ministered to his needs, and made his soul-song glad.

I wove my web in the fading light of the twilight closing in;  
But the weaving was rough and coarse, and the pattern strangely dim.  
Then I heard the Master coming alone in the cool of the day,  
So I brought my weaving to Him in the eventide soft and gray.  
Ashamed of the knots and tangles, I bowed a penitent knee  
As I offered my work to the Master who had done so much for me.

I saw Him turn the weaving, and the figure that seemed so dim  
Was the face of an innocent little child, the Babe of Bethlehem.  
The light grew ever stronger, and into the weaving then  
Came the face of the Man of Calvary, the Christ who died for men;  
And I heard the Master whisper,—His words brought the balm of peace  
That drove away my heartache and bade my sorrows cease.—  
"In spite of the colors that fade and run, and the threads that knot as  
they twine,

The purpose you had in life, dear child, has made your work divine."

\* \* \*

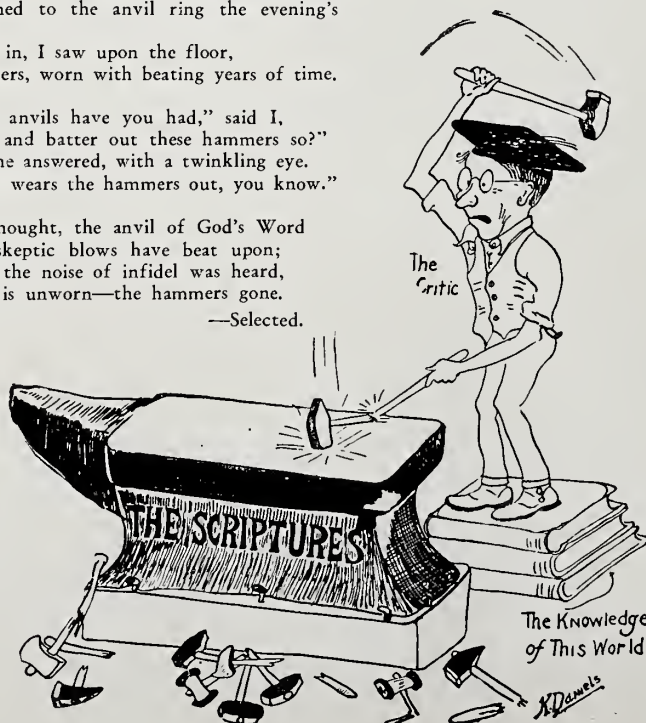
## THE ANVIL OF GOD'S WORD

I passed one day beside the blacksmith's door  
And listened to the anvil ring the evening's chime,  
And looking in, I saw upon the floor,  
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,  
"To wear and batter out these hammers so?"  
"Just one," he answered, with a twinkling eye.  
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word  
For ages skeptic blows have beat upon;  
Yet, though the noise of infidel was heard,  
The anvil is unworn—the hammers gone.

—Selected.



## STILL THE SAME

By Annie Johnson Flint

I am the way, the truth, and the life.—  
John 14:5.

Our Lord is still the Way  
Amid the twisting maze  
Of all the world's perplexing paths,  
Its many crooked ways;  
Still plain and clear He waits  
To lead our straying feet  
Past quicksands, treacherous and deep,  
Into His straight firm street.

Our Lord is still the Truth  
Amid confusing lies,  
The world's conflicting theories,  
Wild guesses and surmise;  
Still plain and clear He waits  
To guide the seeking mind  
Past doubts and false beliefs,  
His certain Word to find.

Our Lord is still the Light;  
Men's flickering torches pale  
Are poor and dim at best,  
And soon burn low and fail,  
False signals lure astray,  
But steadfast, clear, and bright,  
He waits to guide us safely Home  
Through earth's bewildering night.

Our Lord is still the Life,  
Abundant, rich and free;  
He longs to break our chains  
And give us liberty;  
Serene and calm He waits  
Our poor, weak selves to take,  
And like His glorious self  
Our futile lives to make.

## HE LOVED ME

Jeremiah 31:3

By Gertrude Dower-Wolohon

He loved me—poor, weak, sinful me;  
Though I no good had wrought,  
And so He left His Father's house,  
And my salvation brought.

He loved me. So to earth He came.  
Forsaking crown and throne.  
In agony, the winepress then  
He trod alone—alone.

He loved me. So He lived for years,  
The Book of God has said,  
Homeless, without a place to lay  
His head—His blessed head.

He loved me. So they pierced His hands,  
And nailed Him to a tree.  
He bore it all without complaint—  
All this for me—for me.

He loves me. Everywhere I go  
I hear His tender call;  
And I, in humble gratitude,  
Give Him my all—my all.

## 'TIS HOW WE LIVE

Not what seems fair, but what is true;  
Not what we dream, but good we do—  
These are the things that shine like a gem,  
Like stars in fortune's diadem.

Not as we take, but as we give;  
Not as we pray, but as we live—  
These are the things that make for peace,  
Both now and after time shall cease.

—The Outlook.

## A POEM

Thy Word is like a garden, Lord,  
With flowers bright and fair;  
And every one who seeks may pluck  
A lovely cluster there.  
Thy Word is like a deep, deep mine;  
And jewels rich and rare  
Are hidden in the mighty depths  
For, every searcher there.

Thy Word is like a starry host;  
A thousand rays of light  
Are seen to guide the traveller,  
And make his pathway bright.  
Thy Word is like an armory,  
Where soldiers may repair,  
And find for life's long battle-day  
All needful weapons there.

O may I love Thy precious word;  
May I explore the mine;  
May I its fragrant flowers glean;  
May light upon me shine.  
O may I find my armor there;  
Thy Word my trusty sword,  
I'll learn to fight with every foe  
The battle of the Lord.

— — —



## MY MOTHER

Mary A. Mason

Some one I love comes back to me  
With every gentle face I see;  
Beneath each wave of soft gray hair,  
I seem to see my mother there.  
With every kindly glance and word  
It seems as if I must have heard  
Her speak, and felt her tender gaze  
With all the love of olden days.

And I am moved to take her hand,  
And tell her now I understand  
How tired she grew beneath the strain  
Of feeling every loved one's pain;  
No further burdens could she bear.  
The promise of that land more fair  
Alone could tempt her from her child.  
And now, if I could keep her here,  
No sacrifice would be too dear—  
No tempered winds for her too mild.

Then I would smooth and kiss her face,  
And by her side take my old place,  
And sob my years and cares away.  
The tears I have so long repressed  
Would lose their ache upon her breast;  
I think if I could feel her touch  
Once more, it would not matter much  
How sunny or how dark the day.

I love each mother that I see  
Who brings my own so near to me;  
For though I nevermore may frame  
Upon my lips that hallowed name  
To any who will draw me near,  
And answer me with warm caress—  
As long as there are mothers here  
No child can be quite motherless.

## LITTLE HATTIE'S CHAIR

Grace W. Haight

The day that little Hattie died  
The house seemed strange and queer,  
The furniture looked different,  
and everything was drear.  
We children all would huddle close  
upon the steps and try  
To think of heaven where she was,  
and then we all would cry.

Then Bobbie slipped off by himself,  
and we hunted everywhere,  
Till father found him in the yard  
in little Hattie's chair.  
He was hid behind the lilac-bush  
where she would often play,  
And his face was streaked with tears and  
dirt,  
And he called, "Oh, keep away."

But father kissed him on the head,  
and lifted chair and all,  
And carried him into the house  
and on up through the hall  
Until he reached the attic door,  
and we kept following, too,  
Because we wondered what it was  
that he was going to do.

He got a hammer and a nail  
and drove it 'way up high,  
And said, "Now, children, you may kiss  
the little chair good-by;  
But you must never take it down  
and never sit on it"—  
And there stood mother, watching us—  
and we all cried a bit.

One Saturday when Robbie was  
a-tracking to its lair  
A wild beast of the forest,  
he climbed the attic stair  
Quite softly in his stocking-feet  
and peeped in through the door,  
And there by little Hattie's chair  
knelt mother on the floor.

"O Jesus, spare the others,  
and make them pure and good;  
Help me to train them carefully  
as a Christian mother should;"  
Then Bobbie tiptoed down the stairs  
and told us what he'd heard,  
And we looked at one another,  
but didn't speak a word.

That evening after father came  
and we got the song books out,  
And took our turn in reading  
a Bible verse about,  
He said he'd heard that we had been  
so very good all day;  
But no one told him 'twas because  
Bobbie heard mother pray.

## FINDING FAULT

The winds refused to blow:  
"No use," said they, "to try,  
From north or south or east or west,  
These folks to satisfy.  
The north wind 'is too cold,'  
The west wind 'bold and rough,'  
The east is 'chilly,' they complain:  
The south, 'not cool enough!'"

And so the windmills stopped,  
And ships lay idle by;  
The sun beat down from morn till night,  
Because no clouds could fly.  
The people sighed for wind;  
"Blow hot or cold," said they,  
"From north or south or east or west,  
'Twill be the wisest way!"

—Youth's Companion.

**"WHEREWITH YE ARE COMFORTED"**

By Annie Johnson Flint

2 Cor. 1:4.

"God does not comfort us to make us comfortable, but to make us comforters."  
—Jowett.

Oh, not alone for our own sakes,  
For our refreshing and rest,  
Does God lay His hand on the throbbing  
nerves

And quiet the soul oppressed;  
And not alone for our pleasure,  
For the sake of our selfish ease,  
Does He lift the weight of our burdens,  
Or in the storm speak peace.

We are not storerooms, but channels,  
We are not cisterns, but springs,  
Passing our benefit onward,  
Fitting our blessings with wings;  
Letting the water flow outward  
To spread o'er the desert forlorn;  
Sharing our bread with our brothers,  
Our comfort with those who mourn.

Learning our lessons to teach them  
To others as needy as we!  
Lest those who come after should stumble,  
Smoothing a path while we see.  
Goodness shall follow our footsteps,  
And angels unnumbered surround;  
With glory and honor He crowns us,  
His mercies uncounted abound.  
We are weak, but His power upholds us  
And grants us the courage to live;  
We are poor, but He gives us His riches  
That we may have something to give.

— — —

**THE TWO ROADS**

The right road is a long road,  
And at times it may be rough;  
But don't leave it for the wrong road,  
That is paved with sham and bluff.

And don't mistake the smiling  
Of the men who travel there;  
Or the gold that they are piling  
As a sign that all is fair.—Sel.

— — —

Because the heavens are full of prayer  
The earth is full of hope,  
Thus through the void of our despair  
With promise we look up;  
Presented in His name alone  
Who came for us to die,  
We leave our plea at His dear throne,  
Who loves His answer to make known  
As rain sent from on high.  
—Dwight Williams.

— — —

**THE MASTER'S TOUCH**

Out of marble thrown aside as useless,  
Michael Angelo shaped his famous statue  
of David. Out of the unpromising material  
which is you or I, God can shape a celest-  
tial image.

In the still air the music lies unheard;  
In the rough marble beauty hides unseen;  
To make the music and the beauty needs  
The Master's touch, the Sculptor's chisel keen.

Great Master, touch us with thy skilful hand;  
Let not the music that is in us die!  
Great Sculptor, hew and polish us; nor let,  
Hidden and lost, thy form within us lie!

Spare not the stroke. Do with us as thou wilt.  
Let there be naught unfinished, broken, marred.  
Complete thy purpose, that we may become  
Thy perfect image, thou our God and Lord.  
—Horatio Bonar.

**GREETINGS FROM GOD**

By William Lindsay Young

I strolled through a garden of tulips  
One April day at dawn;  
I ravished my soul in its beauty;  
The chill of night had gone.

I felt here the urge of a Presence,  
A Master Mind Divine;  
My heart felt the impulse to worship,  
At Nature's perfumed shrine.

I felt the soft touch of zephyr;  
I saw the tulips nod;  
"Good morning," they sang to me sweetly,  
"Greetings we bring from God."

**REMEMBERING MOTHER**

The garden smiles on Mother's Day,  
With roses all abloom;  
I always pick a big bouquet,  
To put in Mother's room.

And as I pass the easy chair,  
Where Mother used to sit;  
I see her there in memory,  
When ev'ning lamps are lit.

I take her Bible in my hand  
From its accustomed shelf;  
And sitting down in Mother's chair,  
I read a page myself.

I think of all that Mother was  
And wanted me to be;  
How kind she was to everyone,  
How much she did for me!

No better way I know than this  
For keeping Mother's day;  
And so I sit and read the Book  
That guided Mother's way.

— — —

**THANKSGIVING**

The roar of the world is in my ears.  
Thank God for the roar of the world!  
Thank God for the mighty tide of fears  
Against me always hurled!  
Thank God for the bitter and ceaseless  
strife,  
And the sting of his chastening rod!  
Thank God for the stress and pain of life,  
And oh, thank God for God.

—Joyce Kilmer.

— — —

**CRUCIFIED**

"I am crucified with Jesus,  
And the cross hath set me free;  
I have risen again with Jesus,  
And He lives and reigns in me.

"This the secret of the holy,  
Not our holiness but Him;  
Jesus! empty us and fill us,  
With Thy fulness to the brim."

**HOW DID YOU DIE?**

Edmund V. Cooke

Did you tackle that trouble that came your way  
With a resolute heart and cheerful?  
Or hide your face from the light of day  
With a craven soul and fearful?  
Oh, a trouble's a ton, or a trouble's an ounce,  
Or a trouble is what you make it.  
And it isn't the fact that you're hurt that counts,  
But only how did you take it?

You are beaten to earth? Well, well, what's that?  
Come up with a smiling face.  
It's nothing against you to fall down flat,  
But to lie there—that's disgrace.  
The harder you're thrown, why the higher you  
bounce;  
Be proud of your blackened eye!  
It's not the fact that you're licked that counts;  
It's how did you fight and why?

And though you be done to death, what then?  
If you battled the best you could;  
If you played your part in the world of men,  
Why, the Critic will call it good.  
Death comes with a crawl, or comes with a pounce,  
And whether he's slow or spry,  
It isn't the fact that you're dead that counts,  
But only, how did you die?

— — —

**"CREATE IN ME A CLEAN HEART"**

Grace W. Haigh

O Thou who walketh on the wings of wind  
Blow bare the secrets of my inmost heart,  
And clear away unconscious sins I've sinned  
As well as conscious ones that wound and smart;  
Make it a little sanctuary where  
Thou wilt restore Thy chastened child in prayer.

Then like a wind-harp tune it up to praise  
So all its seasons shall like springtime be,  
As when peach-blossoms on the soft, warm days  
Drift down pink petals and sweet odors free,  
Or when fresh water-springs gush close to hand  
By paths that otherwise were arid sand.

— — —

Said the Robin to the Sparrow  
"I should really like to know  
Why these anxious human beings  
Rush about and worry so?"

Said the Sparrow to the Robin;  
"Friend, I think that it must be  
That they have no heavenly Father  
Such as cares for you and me."  
—Elizabeth Cheney.

— — —

**OTHERS**

Lord, help me live from day to day  
In such a self-forgetful way;  
That even when I bow to pray,  
My prayer shall be for others.

Help me in all the work I do,  
To ever be sincere and true;  
To know that all I do for you,  
Must needs be done for others.

Let self be crucified and slain,  
And buried deep; and all in vain  
May efforts be to rise again,  
Unless to live for others.

And when my work on earth is done,  
And my new life in heaven begun;  
May I forget the crown I've won,  
While thinking still of others.

Others, Lord, yes others,  
Let this my motto be;  
Help me to live for others,  
That I might live like Thee.

## YOU CAN SOAR AS HIGH AGAIN

(If you have His help)

Someone has said: "It is never too late to be what you might have been." I rather believe that but there is one thing we know and that is when God FORGIVES He FORGETS—forgets it all—and gives us a NEW CHANCE AT LIFE AND ETERNITY.

(Read the last verse of this poem, make the effort, put your life in His hands, He will do the rest).

"As I walked thru the woodland meadows  
Where sweet the thrushes sing,  
I found on a bed of mosses  
A bird with a broken wing.

I found a young life smitten  
With sin's seductive art,  
And moved with a Christlike pity  
I took him to my heart.

I healed its wound and each morning  
It sang the same sweet strain,  
But the bird with the broken pinion  
Never soared as high again.

He lived with a noble purpose,  
He struggled not in vain,  
But the life that sin had stricken  
Never soared as high again."

These words were one time printed in a newspaper in an eastern city. A copy of the paper was carried into a penitentiary and found its way into the hands of one of the convicts, who had found peace and rest in Christ, and taking his pencil he added this verse:

"But the life that sin had stricken  
With all its guilt and stain,  
By Jesus' grace and merit  
Can soar as high again."

"With man it is impossible, but with God nothing is impossible."

## A PSALM OF LIFE

Henry Wadsworth Longfellow  
Tell me not in mournful numbers  
Life is but an empty dream  
For the soul is dead that slumbers  
And things are not what they seem.

Life is real! Life is earnest!  
And the grave is not its goal  
Dust thou art, to dust returnest,  
Was not spoken of the soul.

Not enjoyment, and not sorrow,  
Is our destined end or way;  
But to act, that each tomorrow  
Find us farther than today.

Art is long, and Time is fleeting,  
And our hearts, tho' stout and brave,  
Still, like muffled drums, are beating  
Funeral marches to the grave.

In the world's broad field of battle,  
In the bivouac of life,  
Be not like dumb, driven cattle!  
Be a hero in the strife!

Somebody did a golden deed,  
Somebody proved a friend in need,  
Somebody sang a beautiful song,  
Somebody smiled the whole day long,  
Somebody thought "Tis sweet to live,"  
Somebody said, "I'm glad to give."  
Somebody fought a valiant fight,  
Somebody lived to shield the right,  
Was that somebody you?—Anonymous.

## SONS AND FATHERS

Fathers and sons, the Church of God is waiting,  
Waiting for valiant, fearless men, and true;  
Lovers of right, all foul injustice hating,  
Clear comes the ringing call of Christ to you.

Father of men, make keen our ears to hear Thee;  
Make swift our feet to answer to Thy call.  
Win Thou our hearts till we no longer fear Thee,  
But follow gladly, sons and fathers all."

—Selected.

## HAPPINESS

By Mrs. Elsie Raley  
Are you planning on a fortune,  
Happiness with this to buy?  
Are you toiling, toiling, toiling,  
Sure of pleasure by and by?

Time slips by so very swiftly—  
We are old before we know—  
And the pleasures you were seeking,  
Have been lost—you'll find it so.

Just try making others happy,  
With your smiles and love and cheer,  
Then you will find real happiness,  
Every day throughout the year.

— — —

## DO IT TODAY

We never know just what the future may  
bring  
Of happiness, worry or pain,  
So the best rule to follow is, "Do it to-  
day."  
For to act in the present is gain.

What we've done in the past may have  
been a mistake,  
And the future may never arrive.  
We are sure of the present, so "Do it to-  
day,"  
That the best of today may survive.  
—Harvey Peake.

## THE HOUSE BY THE SIDE OF THE ROAD

SAM FOSS

There are hermit souls that live withdrawn  
In the place of their self-content;  
There are pioneer souls that blaze their paths  
In a fellowless firmament;  
There are pioneer souls that blaze their paths  
Where highways never ran;—  
But let me live by the side of the road  
And be a friend to man.



Let me live in the house by the side of the road  
Where the race of men go by—  
The men who are good and the men who are bad,  
As good and as bad as I.  
I would not sit in the scorner's seat,  
Or hurl the cynic's ban;—  
Let me live in a house by the side of the road  
And be a friend to man.

I see from the house by the side of the road,  
By the side of the highway of life,  
The men who press with the ardor of hope,  
The men who are faint with the strife.  
But I turn not away from their smiles nor their  
tears—  
Both parts of an infinite plan;—  
Let me live in the house by the side of the road  
And be a friend to man.

## ROMANCE

"And hast made us unto our God kings  
and priests: and we shall reign on the  
earth."—Rev. 5:10.

Fly away my fair one  
To thy reward at last,  
Hide away with me  
'Till the indignation be past.

While earthly warriors  
Their bows have bended,  
We'll remain at the supper  
Till the tribulation has ended.

Then we shall descend  
With Heaven's glory and cheer,  
Each one on a white horse  
A glorious Cavalier.

On our arrival  
Mount Olivet will part  
And immediately the battle  
Of Armageddon will start.

When the Armageddon battle  
Then shall have ceased  
We'll go into the Millennium  
As kings and priests.

There we'll reign with Christ  
For a thousand years  
And know nothing of  
Death, pain or tears.

Thank God! for Jesus,  
For our royal birth,  
That we may be kings and priests  
And reign on the earth.

—D. L. Lemons.

## LITTLE THINGS

By Charlott Mish

A stamp is just a little thing  
Of very little worth,  
And yet 'twill take a letter all  
The way across the earth!  
A smile is just a little thing,  
But you will find this true:  
To give it brings much happiness  
To others, and to you!

—The Water Lily.

## SECRET OF HAPPINESS

The secret of a happy life  
Is a believing soul  
Serenely trusting in the Power  
Which animates the whole.  
On earnest, upright, loving lives  
Heaven's choicest blessings fall;  
The thought of God within the soul  
The crowning joy of all.

## FOUR THINGS

Four things a man must learn to do  
If he would make his record true:  
To think without confusion clearly;  
To love his fellow-men sincerely;  
To act from honest motives purely;  
To trust in God and Heaven securely.

"When as a child I thought and wept,  
Time crept;  
When as a youth I thought and talked.  
Time walked;  
When I became a full-grown man,  
Time ran;  
When older still I daily grew,  
Time flew;  
Soon shall I find in passing on,  
Time gone.  
O Christ, wilt Thou have saved me then?  
Amen!—Selected.

## THE BLIND CHILD

I know what mother's face is like,  
Although I cannot see;  
It's like the music of a bell;  
It's like the roses I can smell—  
Yes, these it's like to me.

I know what father's face is like;  
I'm sure I know it all;  
It's like his whistle on the air;  
It's like his arms which take such care  
And never let me fall.

And I can tell what God is like—  
The God whom no one sees.  
He's everything my parents seem;  
He's fairer than my fondest dream,  
And greater than all these.

—Anonymous.

## BETRAYED

Still, as of old,  
Man by himself is priced.  
For thirty pieces Judas sold  
Himself, not Christ.

## THE FLAG GOES BY

Hats off! Along the street there comes  
A blare of bugles, ruffle of drums,  
A flash of color beneath the sky;  
Hats off! The flag is passing by!



Blue and crimson and white it shines,  
Over the steel-tipt, ordered lines.  
Hats off! The colors before us fly,  
But more than the flag is passing by.

Sea fights and land fights, grim and  
great,  
Fought to make and to save the State!  
Weary marches, and sinking ships:  
Cheers of victory on dying lips;

Days of plenty and days of peace;  
March of a strong land's swift increase;  
Equal justice, right, and law,  
Stately honor and reverend awe;

Sign of a nation, great and strong  
Toward her people from foreign wrong;  
Pride and glory and honor, all  
Live in the colors to stand or fall.

Hats off! Along the street there comes  
A blare of bugles, a ruffle of drums;  
And loyal hearts are beating high;  
Hats off! The flag is passing by!

—Henry Holcomb Bennett.

## LOVE OF COUNTRY

Sir Walter Scott

Breathes there the man with soul so dead  
Who never to himself hath said:  
"This is my own, my native land"?  
Whose heart hath ne'er within him burned  
As home his footsteps he hath turned,  
From wandering on a foreign strand?  
If such there breathe, go mark him well;  
For him no minstrel raptures swell;  
High though his titles, proud his name,  
Boundless his wealth as wish can claim  
Despite those titles, power and pelf,  
The wretch concentrated all in self,  
Living, shall forfeit fair renown,  
And, doubly dying, shall go down  
To the vile dust from whence he sprung,  
Unwept, unhonored, and unsung.

## DIVINE RHYTHM

Life goes by opposites. Every tribulation  
is accompanied by its recompense.  
Clouds, then the glory of sunset;  
Darkness, then burst of the morn;  
Dearth, then the gentle shower;  
Sacrifice—Truth is born!  
The earth-throe, then comes the harvest;  
Silence, and then the word;  
Mist, before the full starlight;  
Discord, ere music is heard!  
Erring, and then the forgiveness;  
Heart's-ease after the strife;  
Passion, and then the refining—  
Death, then the wonder of life!  
—Henry Meade Bland.

## A REAL HEAVEN

Think that heaven is far away?  
Oh, you haven't far to roam.  
It's where the little children play—  
Where shine the lights of home.  
It's where the sweetest dreams abide,  
Where days and nights are blest,  
Even at a little fireside  
Where love's a welcome guest.  
—Atlanta Constitution.

## GOD BLESS YOU!

Why, it means so much  
I almost whisper as I say it;  
I dream that unseen fingers touch  
My hands in answer as I pray it.  
May all it means to all mankind  
In all its wondrousness possess you.  
Through sun and cloud and calm and wind,  
God Bless You!

## JUST KEEP ON

Just keep on a-livin' an' keep on a-givin',  
An' keep on a-tryin' to smile;  
Just keep on a-singin', a-trustin' an' a-  
clingin'  
To the promise of an after while.

For the sun comes up and the sun goes  
down,  
An' the morning follows night.  
There's a place to rest like a mother's  
breast,  
An' a time when things come right.

Just keep on believin' an' a-hidin' all your  
grievin',  
An' keep on a-tryin' to cheer.  
Just keep on a-prayin', a-lovin' an' a-say-  
in'  
The things that we love to hear.

For the tide comes in an' the tide goes out,  
An' the dark will all turn bright;  
There's a rest from the load an' an end to  
the road,  
An' a place where things come right.  
—Clifton Abbott.

## THE TOUCH OF THE MASTER'S HAND

'Twas battered and scarred and the auctioneer  
Thought it scarcely worth his while  
To waste much time on the old violin,  
But he held it up with a smile,  
"What am I bidden, good folks? he cried,  
"Who'll start the bidding for me?  
A dollar, a dollar—now two, only two—  
Two dollars, and who'll make it three?"

"Three dollars once, three dollars twice,  
Going for three"—but no!  
From the room far back a gray-haired  
man  
Came forward and picked up the bow;  
Then wiping the dust from the old violin,  
And tightening up all the strings,  
He played a melody pure and sweet,  
As sweet as an angel sings.

The music ceased, and the auctioneer,  
With a voice that was quiet and low,  
Said: "What am I bid for the old violin?"  
And he held it up with the bow.  
A thousand dollars—and who'll make it  
two?  
Two thousand—and who'll make it three?  
Three thousand once and three thousand  
twice—  
And going and gone!" said he.

The people cheered but some of them  
cried,  
"We do not quite understand—  
What changed its worth?" The man re-  
plied:  
"The touch of the master's hand!"  
And many a man with life out of tune,  
And battered and torn with sin,  
Is auctioned cheap to a thoughtless crowd,  
Much like the old violin.

A mess of pottage, a glass of wine,  
A game—and he travels on.  
He's going once, and going twice,  
He's going—and almost gone!  
But the Master comes, and the foolish  
crowd  
Never can quite understand  
The worth of a soul and the change  
that's wrought  
By the touch of the Master's hand.

## A WORKER

The time of day I do not tell,  
As some do, by the clock,  
Or by the distant chiming bells  
Set on some steeple rock,  
But by the progress that I see  
In what I have to do.  
It's either Done o'clock to me,  
Or only Half Past Through.



## MAKING MEMORIES

I am walking the path of life today with mem'ries I have made;  
And I know as they cling and walk so close, this is the price I've paid—  
For the little things I might have done; but a selfish heart rebelled.  
A letter unwritten, a word unsaid, a touch of love withheld:  
Those things I was sure in the care-free year no one would ever miss.  
Oh! if someone had only whispered then, "You will remember this."  
But little I thought as I kept the pace amid the gay parade,  
That down through the years I should live some day with mem'ries I had  
made.

I am walking the path of life today with mem'ries I have made;  
Unrolling the records before my heart, I stand almost afraid.  
There's the love untrue and the broken vow, and then—a stolen bliss.  
Oh! had it come to me then—as now, "You will remember this."  
There is the year that I wandered away, careless, forgetting God;  
Then the agony as I stumbled back, under the chast'ning rod.  
Oh! I know you can dodge it if you will; I call a spade a spade,  
For I know in my heart I walk today with memories I have made.

When I'm walking the path of tomorrow with mem'ries I have made;  
When the last deep valley's behind me, and I've made the last steep grade;  
When it's twilight and evening bell and I am crossing the bar,  
I wonder what mem'ry will bring me then? Will God be near or far?  
Oh! Maker, so mighty, help me today as memories I make,  
To remember it lies within my power the future to create.  
And the things that I do shall walk with me along the coming way.  
So help me, I pray, to remember I'm making memories today.

—Virginia Brandt Berg.

## THE GOSPEL OF GIVING

The Gospel of giving  
Is a wonderful one.  
It started with God  
In giving His Son;  
And Jesus soon gave  
To a world of strife,  
The way to His kingdom  
By giving His life.  
The Gospel of giving  
Is our mission here,  
To tell the salvation  
That Jesus brought near;  
And the Gospel of giving  
Is the Gospel of love  
Which had its beginning  
In heaven above.

—Kathleen Davis.

## THE CAMEL

(Author Unknown)

The camel at the close of day  
Kneels down upon the sandy plain  
To have his burden lifted off  
And rest again.

My soul, thou too shouldst to thy knees  
When daylight draweth to a close,  
And let the Master lift the load  
And grant repose.

Else how couldst thou tomorrow meet  
With all tomorrow's work to do,  
If thou thy burden all the night  
Must carry through?

The camel kneels at break of day  
To have his guide replace his load,  
Then rises up anew to take  
The desert road.

So shouldst thou kneel at morning dawn  
That God may give thee daily care,  
Assured that He no load too great  
Will make thee bear.

## I MET THE MASTER

I had walked life's way with an easy tread,  
Had followed where comforts and pleasures led,  
Until one day, in a quiet place,  
I met the Master face to face.

With station and rank and wealth for my goal,  
Much thought for my body, but none for my soul;  
I had entered to win in life's big race  
When I met the Master face to face.

I met Him and knew Him, and blushed to see  
That his eyes full of sorrow were fixed on me.  
I faltered and fell at His feet that day,  
While my castles melted and vanished away,  
Melted and vanished in their place  
Naught else did I see but the Master's face.

And I cried aloud, "Make me meet,  
To follow the steps of Thy wounded feet."  
My thought is now for the souls of men,  
I have lost my life to find it again,  
I met the Master face to face.

—Exchange.



**"MY NEED"**

I need a little more of grace and meekness  
To guide me in the pathway, lest I stray;  
A little more of courage, minus weakness  
For struggles I encounter, day by day.

I need a little more of consecration,  
A little less of pride and self esteem;  
A place within my brother's estimation,  
A beacon—where I cast the candle-gleam.

I need a little more of Christ, the Master,  
To pacify the storms that lie in wait;  
A little more of zeal, to travel faster,  
Lest in my ease, I reach the strand too late.

—C. M. Truesdell.

**THE CLOCK OF LIFE**

"The clock of life is wound but once  
And no man has the power  
To tell just when the hands will stop  
At late or early hour.  
Now is the only time you own;  
Live, love, toil with a will;  
Place no faith in "tomorrow," for  
The clock may then be still."

**IF**

Rudyard Kipling

If you can keep your head when all about you  
Are losing theirs and blaming it on you,  
If you can trust yourself when all men doubt you,  
But make allowance for their doubting too;  
If you can wait and not be tired by waiting,  
Or being lied about don't deal in lies,  
Or being hated don't give way to hating,  
And yet don't look too good nor talk too wise:

If you can dream—and not make dreams your  
master;  
And if you can think—and not make thought  
your aim,  
If you can meet with Triumph and Disaster  
And treat these two imposters just the same;  
If you can bear to hear the truth you've spoken  
Twisted by knaves to make a trap for fools,  
Or watch the things you gave your life to, broken,  
And stoop and build them up with worn out  
tools.

If you can make one heap of all your winnings  
And risk it on one turn of pitch-and-toss,  
And lose and start again at your beginnings  
And never breathe a word about your loss;  
If you can force your heart and nerve and sinew  
To serve your turn long after they're gone,  
And so hold on when there's nothing in you  
Except the will which says to them, "Hold on!"

If you can talk with crowds and keep your virtue,  
Or walk with kings—nor lose the common  
touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much;  
If you can fill the unforgiving minute  
With sixty seconds worth of distance run,  
Yours is the earth and everything that is in it,  
And which is more—you'll be a man, my son!

**THERE NEVER WAS**

There never was a rain without a rainbow  
There never was some gloom without some cheer  
There never was a struggle up the ladder  
That doesn't speak of memories quite dear;  
There never was a storm-cloud under Heaven  
That didn't have some silver shinin' thru  
Yo'll never pluck a thorn but what some roses  
Will turn their head and cast a smile at you.

—Cecil M. Truesdell.

**GOD'S OWN BOOK**

Dr. S. B. Jackson  
God's own Book of love is mine;  
Blessed storehouse, rich, divine;  
Book of wisdom, Book of truth,  
Hope of age and guide of youth.

Here the way of life is shown,  
Here the Master's will made known;  
Every word His truths embrace,  
Every page reveals His grace.

Blessed Book! of all the best!  
By its pages I am blest;  
Lighthouse, shining o'er the sea,  
Leading, guiding, keeping me.

**GOD**

There is an eye that never sleeps  
Beneath the wing of night;  
There is an ear that never shuts  
When sink the beams of light.

There is an arm that never tires  
When human strength gives way;  
There is a love that never fails  
When earthly loves decay.

That eye unseen o'erwatcheth all:  
That arm upholds the sky;  
That ear doth hear the sparrows call,  
That love is ever nigh.

—James Cowden Wallace.

**THE PESSIMIST AND OPTIMIST**

On the bough of the rose is the prickling briar;  
The delicate lily must live in the mire;  
The hues of the butterfly go at a breath;  
At the end of the road is the house of death.

Nay, nay; on the briar is the lovely rose;  
In the mire of the river the lily grows;  
The moth it is fair as the flower of the sod;  
At the end of the road is a door to God.

—Edwin Markham.

**JUST LIKE ME**

If God measured everybody else by me,  
How near the mark do you s'pose they'd be?  
Would they leave steps as they passed this way,  
Through sands of Time, that men might say,  
"We found the Christ in their lives revealed?"  
His Word of Life in their hearts concealed,—  
Oh, a beacon light I'd strive to be  
If God measured everybody else by me.

—W. D. Smith.

**"LIFE'S AFTERGLOW"**

The precious part of a Christian's life  
Is the beautiful afterflow,  
The patient smile that has calmed the  
strife

And the tender words spoken low;  
The kind concern for a fellowman  
And the heart that was strong and true;  
The tender touch of a loving hand  
As it brightened life's hopes for you.

The life has flown, but the memory  
Brings merciful peace and love;  
The song is sung, but the melody  
Still remains, and the King above  
Is glad for the sermon left behind  
And the good deeds someone has done;  
He smiles, "Come in, up here thou wilt  
find  
Countless glories, thou faithful one."

—C. M. Truesdell.

**ALIVE**

By Nellie Goode

If I fail to catch the music in the gently falling  
rain,  
If the splendors of the sunset spread their hues for  
me in vain,  
If my heart sends back no echo to the bird in  
yonder tree—  
Though my purse should hold a million, I would  
still a pauper be.

If the triumphs of my fellows wake no thrill  
within my breast,  
If the task that waits the doing spurs me not to  
do my best,  
If I do not find fresh courage with each day that  
passes by—  
Then, the beggar at the corner needs his crutches  
less than I.

**OUR LIVES ARE SONGS**

Our lives are songs. God writes the words,  
And we set to music at pleasure;  
And the song grows glad, or sweet or sad  
As we choose to fashion the measure.

We must write the music whatever the  
song,  
Whatever the rhyme or meter;  
And if it is sad, we can make it glad,  
Or if sweet, we can make it sweeter.

—Author Unknown.

**CROSSING THE BAR**

Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar  
When I put out to sea.

But such a tide as moving seems asleep,  
Too full for sound or foam,  
When that which drew from out the  
boundless deep  
Turns again home.

Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell  
When I embark.

For though from out our bourne of time  
and place  
The flood may bear me far,  
I hope to see my pilot face to face  
When I have crossed the bar.

—Alfred Tennyson.

# ADVICE TO YOUNG MINISTERS

BY E. J. BOEHMER, GEN. SEC.

*"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ."*

## OUR CALLING

OUR first question to settle is our call. Uncertainty in this virtually means defeat. Moses, Joshua, David, and many New Testament characters, knew emphatically that they were called by God to win men for Him.

## CONSECRATION

In order to be useful in the ministerial work, there is need of "unreserved consecration," as this places the young minister in a position where he can receive from the hands of Him who has called him to this noble work of soul-saving. It is understood that a full and complete surrender to our Lord will lead one, more or less, into a life of suffering for Jesus, and this will tender one's heart and enable him to feel for lost human beings as he should.

## HAVE A GOOD SUPPLY OF DIVINE LOVE

Without this we cannot have success. The Word of God, which we are demanded to preach, states that "God so loved the world" that He gave. Another inspired writer says that "the love of Christ constraineth me." And, as each young minister, who has this noble cause at heart, will at times, at least, be called on to endure hardness as a good soldier of Christ, he should have something in his heart to help him bear things for Him. "Love beareth all things," 1 Cor. 13.

## BE HUMBLE

The Scriptures declare that whosoever humbleth himself shall be exalted, and, on the other hand, it states that "pride goeth before destruction and a haughty spirit before a fall." It is well to remember that a proud heart God knoweth afar off, but the man who has an humble and contrite heart is well known of Him. Saul, the king, had God's attention, especially when he hid behind the stuff, but when pride entered he lost the favor of God and the outcome was a sad end. Humility is a precious jewel.

## OPEN FOR ADVICE

Never think you know it all. There is always room for instruction and ad-

vice. We are in God's school to learn and often He teaches His children through others. The close places that older ministers have passed through have taught them lessons worth passing on to the younger shepherds. In fact, every young person, matters not what his or her vocation in life may be, if they are striving for success, will welcome instruction from those who are capable of same.

## USE WISDOM

Jesus, in sending forth His disciples, said, "Be ye wise as serpents and harmless as doves," and the wise man said, "He that winneth souls is wise." It can truthfully be said that no calling in life requires more wisdom than that of a minister. Especially is this true in times when the enemy is hard at work, and on an occasion like the one just stated it is easy to stir up more trouble than can be easily settled. It is not so hard to tear down a building. Almost any one can do that. But, to construct a building requires some skill.

## BE KIND AND TENDER-HEARTED

This is a wonderful expression of Paul,



that great man of God, and we can have an experience of that kind. Kindness wins but harshness drives away. Tenderheartedness should be possessed by not the young ministers alone but the older ones likewise. It will produce tears which will



*With a successful career of many years as both pastor and evangelist to his credit, and having travelled in every state in the Union, a greater portion of which he evangelized, the advice of E. J. Boehmer should be timely and profitable to the young ministry.*

have effect on the people. Jesus wept and the "man after God's own heart" said that they who sow in tears shall reap in joy. Water the seed (the Word of God) with tears as you sow.

## BE STUDIOUS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

To acquire knowledge means to apply yourself, to have a desire to learn, and means also that one must be willing to learn at any cost. Great men of the world have burned midnight oil often to store away things in their minds that have been of help to them through life, and how can a minister preach the Truth unless he knows it? In order to be able to grasp the truth as we study, it is necessary to have the help of the Spirit, who has been given to take of the things of God and reveal them to us.

Remember that when the eunuch was desirous to understand the Scriptures, Philip was sent to him to instruct him, who was greatly interested and whose heart was inquiring for light. See Acts 8: 27-32. Cornelius, a man who was openhearted and anxious to inquire into the things of God, received information from the mouth of an angel and also from  
(Continued on page 31)

# THE IMPOSSIBLE

*It is Impossible to keep Christ from being Revealed in Us daily if we are His disciples. His humility, His love and submission must burst forth in our lives.*

Text: "He could not be hid." Mk. 7:24.



GORDON  
PATTON  
EVANGELIST

A mere newcomer to the ranks of our ministry, Gordon Patton's timely evangelistic articles have already attracted general attention. Valedictory graduate of the class of '35, Bible Training School, he bids fair for a brilliant career on the field; and is a Y. P. E. organizer and associate editor of "The Lighted Pathway."

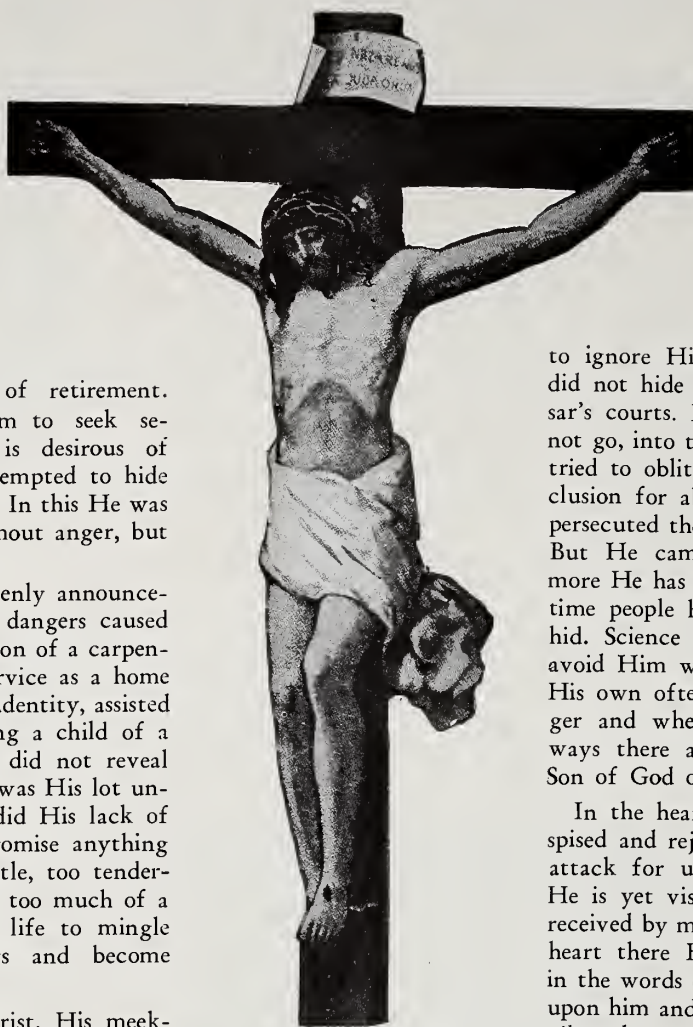
THE text marks a period of retirement. Recognized dangers caused Him to seek seclusion. Seemingly, as a man is desirous of preventing trouble, He had attempted to hide Himself from the anger of men. In this He was successful, but another one without anger, but in need, found Him.

Picture for yourself the heavenly announcement of the Christ child. Yet dangers caused Him to be concealed in the person of a carpenter of Nazareth. His life of service as a home provider helped to conceal His identity, assisted by His personal character. Being a child of a secluded village and a laborer, did not reveal future glory, especially since it was His lot until the age of thirty. Neither did His lack of lust for power or for fame promise anything but obscurity. He was too gentle, too tender-hearted, too compassionate, and too much of a lover of solitude and a lowly life to mingle with or combat against powers and become great.

Surely the very poise of Christ, His meekness, the very beauty of His love, are just the elements that tend to seek the shelter of obscurity.

Yet it proved the opposite. He was the light of the world. His was a greater light than any city set on a hill. Unto those that were lured to the lanes of the city and darkened with sin, He appeared as a light to penetrate even that darkness. How great is that light!

He became the man of intense interest. Crowds hung upon His steps. When He would have evaded the multitude by crossing over the sea, they followed Him. In Samaria His appearance was that of a Jew but the woman saw the Christ. To some He was a prophet of rank, to some an imposter. Others saw in Him Elijah, but to John He was the Lamb of God, and to Peter the Son of the Living God. There were some who loved Him and some who wished Him dead. There were some who crucified Him but were led to



see Him as the Son of God. Others implicated in the crucifixion knew Him but would not confess Him, yet they could not hide Him.

Thus it was planned by God and thus it was done that a world of blind sinners should have that light.

We pass from the Christ in the flesh and His crucifixion and ascension, to the Christ in the World. He is not dead and hid away as His enemies told. Neither is He withdrawn from the world as His disciples thought before Pentecost. Instead we see Him working in and through devout men as they spread out from Jerusalem. Philosophies, already established, surrounded them. Everywhere they were confronted with a powerful faith rooted in an immemorial past, and they had to preach the happenings of yesterday—the death of Jesus and the resur-

rection. Superstition and worship of their old gods held people in a death grip. Pride would not let men of Rome worship a crucified Jew. What chance had Jesus in a world like that? Surely this new doctrine would be buried in a few years.

Today, it lives. Jesus could not be hid. He became conspicuous in Rome. They tried to ignore Him. They persecuted Him but it did not hide Him. He became known in Caesar's courts. He went where their gods would not go, into the hearts of men. Nero and others tried to obliterate Him and sent Him into seclusion for about fifteen hundred years. They persecuted the saints, thereby persecuting Him. But He came forth. A thousand times and more He has been buried out of sight and each time people have learned that He couldn't be hid. Science has tried to hide Him. Sinners avoid Him when He reveals Himself to them. His own often deny Him in the face of danger and when He has special work. But always there appears the glorious light of the Son of God over the stubborn wills of men.

In the hearts of men He abides today. Despised and rejected by many and the center of attack for unbelievers and the devil himself, He is yet visible. Cast down by many, He is received by many. And when He abides in one's heart there He is revealed. Such is revealed in the words of an artist. A fellow artist called upon him and finding him out asked for a pencil and paper. When the artist returned he

said, "Reuben has been here; none but he could have drawn such a picture." By his fruits he knew him. He who has the Christ in his heart has love, compassion, a prayer, and a testimony. He bears fruit of the Spirit. Jesus cannot be hid even in our secret lives, for His joy is our joy and His glory is our glory. It shines as the light on Moses' face.

Hide Him? No. He has been revealed to remain forever. When the world assisted by the Satanic powers makes the final attempt to obliterate Him then will every eye behold Him, even those who crucified Him. He will not seek refuge but will sit on His throne revealing both power and glory.

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# "GRACE"- GOD'S DIVINE BOUNTY

HOUSTON R. MOREHEAD

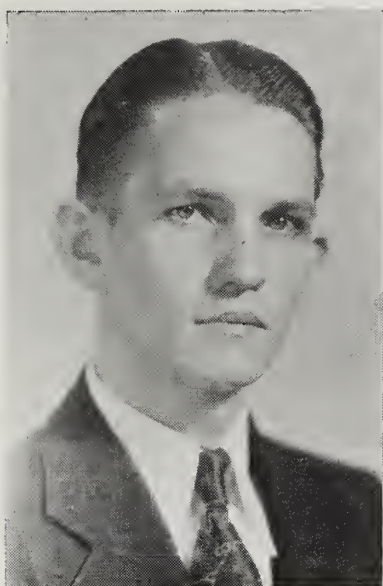
*Amazing Grace! How sweet the sound that saved a wretch like me. I once was lost, but now I'm found; was blind, but now I see.*

*Titus 2:11, "For the grace of God that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."*

MUCH has been said and written on this important subject, and yet, have we sounded the depth and scaled the height, and spanned the breadth of this precious teaching?

Grace is derived from the Greek root word "charis," which signifies a far deeper and greater meaning than is so commonly and oft lightly expressed, "Unmerited favor", or "Undeserved mercy." Grace in the fuller sense, expresses the love of God in the form of a boon or bounty, toward a people who were very undeserving; as a sovereign who has conquered the people or has them under his absolute control, and can make of them slaves and servants, a people who are now subject to him, who were once his enemies and had opposed him bitterly; and unto them he expresses grace by granting them liberty, life, freedom, and in addition to this bestowing unspeakable gifts and favors, exalting them to a place of honor and making them heirs to all his possessions. Where in all this world can we find such love, such mercy, such unselfishness? The world is filled with greed, hate, strife, selfishness, and enmity; therefore, grace is not of this world, but is a divine expression, as a ray of light from yonder's world, illuminating the darkened hearts of men.

2 Cor. 4:6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of knowledge of the glory of God in the face of Jesus Christ." In a world — a world that knew Him not (Jno. 1:10), God hating, God rejecting and despising all that pertained to Him, Jehovah; yet! God was willing to forgive, to help to save this world of lost sinners. All were found to be, and concluded under sin that He might have mercy upon all. The grace of God that bringeth salvation, not only expressed in John 3:16, "For God so loved the world"—not only purchasing redemption for man, not only to show man mercy, but also to condescend to dwell with man. Yea! even to come into this tabernacle and dwell with him, to be his friend, his God, his instructor. Such boundless love, such infinite mercy, mar-



*A few short years ago, Houston Morehead laid aside his foreman's apron in the Hudson Automobile factory in Detroit, to enter upon a vocation much more difficult and less profitable, that of breaking the bread of life to hungry souls along life's highway. His short ministry has been rewarded with success. Equally able as pastor and evangelist, he leaves behind him a clean record, and we bespeak a promising future ahead for him. At present he is pastor of the large Knoxville church.*

velous indeed, beyond the understanding of finite man.

Even the angels desired to look into this salvation. They could not understand how God would take away the heart of stone, or how that the worshippers could and would offer acceptable service, with clean hands and a pure heart, free from sin and condemnation, without sin and without blame, could not and did not know, as Paul later expressed it by saying, "Yet, not I, but Christ in me." God in us, yes, God dwelling within. This is grace, this is undeserved mercy, this is favor, this is love; that God would stay with us, company with man. We are made to query with the psalmist, what is man that God is mindful of him? (Psa. 8:4) that God should favor him, love him, save him, forgive him, live with him, give him all things with His beloved Son, Christ Jesus? Nothing, nothing, oh! we are nothing. It is and was the grace of God; His grace, His saving grace is all we need.

Some teach that the grace of God was and is created for the human needs, as though this expressed God's attitude toward us, in that grace is a cloak in which

God robes the sinner to hide his sins from his view, or a veil between God and the transgressor; as though the infirmities of man were incurable, and his sins must ever reign. Oh! you poor Syrian leper, in such a deplorable state, is there no God in Israel to heal you? Has the Christ of Calvary forgotten how to heal? Is there no healing balm? Has the blood lost its power? Has the grace of God been covered with a cloud of unbelief? No! a thousand times no! There is sufficient grace for your lamentable condition.

The grace of God also denotes, inexpressably, more than favor, more than God's attitude. It is a quality of God's character, as God giving to men, acting on men, God enacting His supreme will in the lives of men. What is this thing that God has done in the lives of men? Christ the firstfruits, the Captain of our salvation, says in Heb. 10:7, "Lo! I come to do thy will." What will? It is the supreme will of God. Again, in Heb. 10:10, "By the which will we are sanctified." 1 Thess. 4:3, "For this is the will of God, even your sanctification." This is the will of God toward every creature who approaches the throne to obtain salvation. It was the grace of God that brought salvation, and the very essence of that motive that caused God to move to save man, was to enact His pleasure, His will, His purpose, His determination, and that is His supreme will—that man could

(Continued on page 31)



Paul writes Timothy, "Grace be with you. Amen."

# CHILD TRAINING

E. C. CLARK, EDITOR AND PUBLISHER, THE CHURCH OF GOD EVANGEL

*Will each Community join in a Crusade against rampant juvenile Lawlessness? If not, what will the America of tomorrow be?*

**P**ERHAPS there is no other problem of so great importance, and yet presenting such a grave situation as that of training and caring for the youth of our country.

*TEXT: Train up a child in the way he should go and when he is old, he will not depart from it.—PROV. 22:6.*

During the days of childhood, when the mind is young and plastic, is the most important time and opportunity for giving the child the right kind of instruction. I have often remarked we are always just what we are TAUGHT to be. Habits by practice as well as by instruction are oftentimes formed when we are but children, these are harder to get rid of if it afterward occurs that they are the wrong kind.

The verb translated "train" means, to put something into the mouth, "to give to be tasted". Rudely as it seems, the prominent idea is that of giving to the child food that has been first masticated by the nurse or mother. The child is dependent upon either its parents or nurse for this physical care. It is no less dependent upon them or its tutors, for its intellectual and religious training. As food is necessitated for increased and continuous growth and well being of the body, even so it is with the intellect; it must be properly nourished with proper and wholesome instruction. A child properly trained, by the act of training itself; develops a kind of second nature through the force and laws of habit. Hence, "when he is old he will not depart from it."

If there were no evils present in life, there would be no necessity for discipline. However, since all is not good then parents are confronted with the responsibility of teaching children of the home what is beneficial as well as benevolent and what is not. This responsibility is first foreshadowed in Gen. 2:17; where the probationary period of Adam is in view. "Of the tree of knowledge of good and evil, thou shalt not eat of it." Men may freely eat of the good, but not of the evil. By abstinence from the evil, all else naturally becomes good. God has enjoined upon parents, the responsibility of assisting Him in guidance of the human race while in its infancy, as He sought to guide and to protect our forefathers. Children have no knowledge of

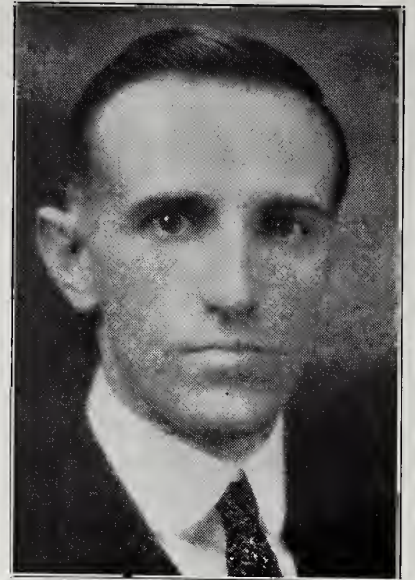
their own, they must be taught the right path in life, by being taught to evade the wrong as well as to practice the right.

Then the better nature and true instinct must be drawn out and nourished by instruction; lastly confirmed and established in the truth of right. While the child is young and plastic, he must not only be taught in the perception of right, but must be disciplined as to his conduct. Habits formed when young, whether right or wrong, "stiffen with age" therefore "when he is old he will not depart from it." Children brought to manhood under right instruction, will not depart from it; on the other hand it is hard to convert the aged transgressor from the error of his way. Few aged persons are ever saved.

## Environments

Environments, whether there is instruction or not, afford a natural sequence to child development. Children readily grasp faith, it is natural with them; therefore when surrounded with proper care and circumstances children are not usually hard to train as to conduct, this is also true of intellectual advancement. Yet it must not be overlooked that there is hereditary sin; this lays the child open to temptation, by the presence of evil and seductive forces, therefore discipline as to conduct may become necessary, even though the environment is favorable. Most children copy the ways of their parents, or those whom they love dearly; they therefore try to act out their ways by practice. In Gen. 42:22, we have mention of a "sin against" Joseph, by selling him into bondage. Most children are sinned against by their parents, and sold into the bondage of sin, by the open and flagrant violations of the laws of propriety and right as practiced before their children. This is a great sin, it is a sin of the greatest magnitude; which becomes initiative and inductive to lead the child astray and into sin by "foolishness bound up in the heart of a child". The child has a tendency to waywardness, self-will springing from mischievous desires. These readily side with evil when practiced before them, and especially by an influential or strong character.

"But the rod of correction shall drive it far from him." Judicial education will overcome this childish nature, punishment is the rod of correction for the



*E. C. Clark is a progressive thinker and fluent speaker and writer. His current editorials are widely reprinted by other religious journals.*

back of fools. He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes, Prov. 13:24. Parental love will chastise and correct. Chasten thy son while there is hope, and let not thy soul spare for his crying. Prov. 19:18. After he has grown up and is "stiffened in his own ways" it is too late to chastise him then. "Withhold not correction from the child: for if thou beat him with the rod, he shall not die," Prov. 23:13. In Old Testament times all the male children of the Israelites were compelled to be circumcised the eighth day, Gen. 17:10; Lk. 2:21. The covenant of circumcision was the assumption of obligation on God's part, that He would provide salvation for our children. It was also an evidence of confirmation of His faithful promise. The compliance with this covenant on the part of the Israelites, identified them as parties to the covenant itself; it also implied faith and obligation on their part. When God promised to save our children, He asked parents to co-operate with Him by training them in the way of truth.

God has promised through Christ the salvation of our children, for said He, "the promise is unto you and your children". The salvation of our children must first be claimed by our parents by faith in Christ, second by contributing to the furtherance of faith as a principle of divine truth; third, by Christian teachings, incident to right living.

Jesus took young children in His arms and blessed them and said "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God," Lk. 18:16. The apostolic injunction mentioned in Eph. 6:1, "Children, obey your parents in the Lord: for

this is right, implies and acclaims on God's part an interest in all children. The command, that children obey their parents, places the responsibility of right and godly instructions on the part of their parents. God never insists on anyone obeying only that which is right. With insistence that children obey that which is right, God enjoined the burden of right instruction by parents. It was said of Jesus, "Behold, this child is set for the fall and rising again of many in Israel," Lk. 2:34. Your child is set for nothing less.

What have you done, and what are you now doing to train your children for God? The Millennium has not come yet when "a little child shall lead them," Isa. 11:6. It still remains the duty of parents to "train" and lead their children in the way of righteousness. The secret of Timothy's godly life was traceable to one source alone, i. e. scriptural instruction and training by parent and grandparents. 2 Tim. 1:5. And the question will most assuredly be asked "What manner of child shall this be?"—Lk. 1:66.

#### *Child Delinquency*

Clementine Paddleford writing in the *Christain Herald*, says: "Today America leads by a ratio of six to one as the world's greatest law breaker. During the past six years, the population of our prisons has increased 50 per cent and still crime grows. Its upkeep costs six billion dollars a year. Half that bill can be charged to youth under twenty-one years of age, and three-fourths of it to those under twenty-five years of age. Boys nineteen commit more crime than any other age group with sixteen thousand nineteen-year-olds arrested last year. In Sing Sing are 2,000 men; approximately ten per cent are between the ages of seventeen and twenty-one. About twenty-two per cent are between the ages of twenty-one and twenty-six and about thirty per cent between the ages of twenty-six and thirty.

"Study the case records of these young criminals; you will find the majority are graduates of the street corner gang. Behind the Dillingers and the Diamonds, the Gerald Chapmans and the Pretty Boy Floyds.

"It was ex-president Hoover who said, 'The future of our country marches on the feet of our children.' Something to think about when at least 200,000 children in the school today, according to our annual delinquency record, will soon be joining the criminal ranks. And unless skilful tactics are employed in handling these young trouble makers, a goodly per-

centage will become habitual criminals. In a study made by Dr. Eleanor T. Glueck, Research Associate in the Institute of Criminal Law at Harvard Law School, she retraced the life careers of 500 adult female offenders which revealed that more than two-thirds of them first manifested delinquent behavior in childhood. Another intensive study made by Dr. Glueck of 1,000 juvenile offenders shows that the average age of onset of delinquent behavior is nine years, seven months.

"Consider the behavior record of the Avenue A Branch Club of New York City whose members are drawn from a slum area often referred to as the melting pot of the East side. The membership is made up of fifty-three per cent of the entire boy population of the district, ages seven to eighteen. Out of a total membership of 5,516, only four club mem-



bers were arrested for juvenile delinquency last year, as against 104 boys arrested from the 4,795 non-members of the neighborhood.

"It was in 1919 that the Union League Club of Chicago decided on an experiment in crime prevention to be staged in the Eleventh Ward, a district which had produced more juvenile delinquents per year than any other two-mile-square area in that great city. In the heart of this neighborhood, the Union League started Chicago's first Boys' Club in an old dance hall called 'A Bucket of Blood' which was purchased and made into a gymnasium. The private dining rooms were filled with books and magazines. Other floors were opened for vocational activities.

"The boys flocked in; 2,000 were enrolled almost immediately. In the first year of the club's existence there were

but 802 arrests as compared to 1,344 for the year previous. The second year the number dropped to 592. To date there has been a reduction of seventy-nine and four-tenths per cent in boy crime reported for this area. Other clubs have been opened since, in districts showing high delinquency and always with the same favorable results. Statistics prove that the average Chicago boy is thirty-five times more likely to get into trouble than a club product.

"In all, 126 gangs were spotted, with a total membership of around 2,000 boys. The spot map indicated a definite clustering of such gangs in certain neighborhoods. There were the 'Chicago Gangsters,' The 'Papa Gang,' 'Broken Deuce,' 'Hut No. 2,' 'Black and White Racketeers' and a half dozen others. It is interesting to note that one-third of these groups were beyond a one-mile radius of the Y. M. C. A. building. It was decided to experiment with a small number of groups, using the public school gymnasium as the laboratory. Fourteen groups willing to co-operate were taken under supervision, receiving coaching in basketball and leadership in line with other group activities. Within a few weeks, boys were calling on members of the Y staff for individual counseling and advice. Then whole groups asked to come in for special consultations. In one school where work was started with two groups, the demand grew so rapidly that over one hundred persons, including men, women and girls, appeared each evening for the meetings. Neighborhood groups in other parts of the city heard of the plan and brought in requests that the idea be extended to them. Today the Y is supplying leadership for twenty-six community groups.

"The Big Brothers Movement," organized in New York City thirty-one years ago and later in Cincinnati, St. Louis, Minneapolis and many smaller towns, works almost entirely with delinquent boys who are turned over to them by juvenile courts, by teachers and often by the parents themselves. They bridge the gap between some gang kingdom and the organized recreation center. As soon as possible each individual boy is steered into the regular program of the center where the club meets. Their work, which has proved ninety per cent effective, shows, as Harry Emerson Fosdick has said, that "human nature is not a static, unalterable thing; it can be made into gangsters or good citizens."

"It is impossible to estimate the total number of youth reached through all the various physical recreation activities.

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# The Man Who Said He Would, But Couldn't

Rev. W. E. BIEDERWOLF, Palm Beach, Fla.

Text: "I will go out and shake myself as at other times."—Judges 16:20.

A child often forgets that Moses was the meekest man in the Bible, and Solomon the wisest one, but he never forgets that Samson was the strongest. He had such strength in his hands and wrists that he needed only a sunwhitened bone picked up from the field to deal death with lightning-like stroke to a thousand of his enemies as though they were men of straw. He had such strength in his arms that he could break new ropes as if they were cotton threads scorched by the fire. He had such strength in his legs that he could trip lightly up a hill a dozen miles away with the ponderous gates of a royal city on his back; and no lion dared to cross his path.

But the strongest man in the Bible became a weakling. The time came when a little handful of Philistine enemies walked in upon him, found him as weak almost as a new-born babe, and put out his eyes and shackled him with fetters of brass, and with other slaves made him to grind corn in the prison house.

It was, of course, his sin that had proved his undoing. Physically able to lift from its hinges and bear away the massive gate of Gaza, he was morally too weak to keep the gate of his soul barred against the ever-present enemy that sought always to blight and blast his life. He could stalk single-handed into the streets of Ashkelon and put to the sword a score and a half of its mighty men as though they were Lilliputian pigmies, but he was no match for that evil thing that stalked abroad within the sacred precincts of his own soul. He could meet a roaring lion in the way and tear its jaws apart as if it were a suckling kid, but found himself utterly unable to stand before the monster of passion that sprang upon him in the way his moral responsibilities led him to go.

How did it all come about? Poor, rash, unsuspecting Samson! powerful as Hercules; courageous as Hector; patient as Ulysses; gallant as young Lochinvar; light-hearted as the laughing waters that flirt with the marble statue of a Grecian goddess, betrayed like King Arthur by a woman's love! How did it all come about?

The story is a familiar one; how he went down to Timnath one day and fell in love with a maid of Philistia whose physical attractions appealed to his fleshly instincts. His parents said, "No"; but he said, "She pleases me well"; and that

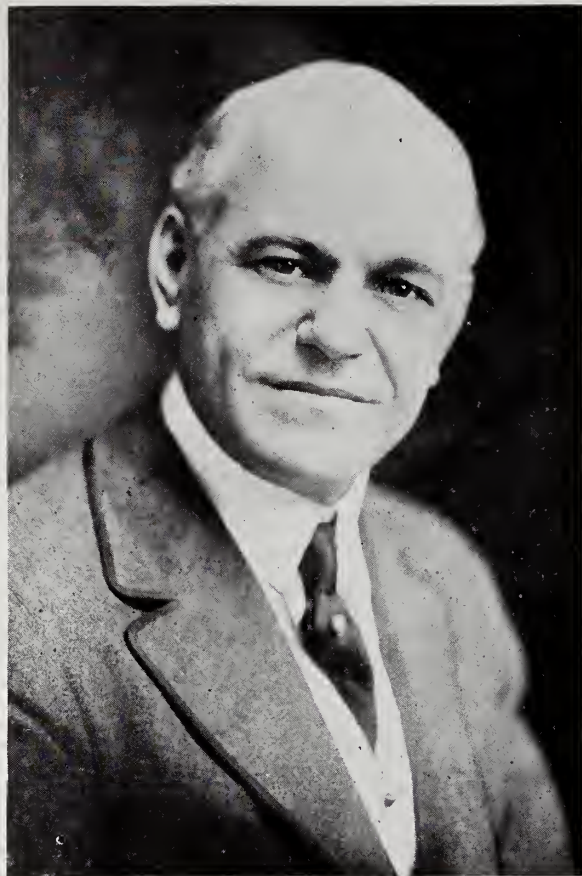
settled it.

When the trouble of this misalliance came to an end, he side-stepped again the path of moral rectitude with a woman in the village of Gaza; and then came a third, the charming enchantress of the Valley of Sorek bearing the euphonious name of Delilah.

And now the end is near. This unholy woman, for a bribe of a few paltry pieces of Philistine silver, heartlessly offered to betray him into the hands of his enemies.

"Samson," she said, "if you love me, tell me, I pray thee, wherein thy great strength lieth." And with a mischievous twinkle in his eye, as if he didn't really mean it, he told her to bind him with green withes; and then again with new ropes; and once more to weave his lengthy locks in the web on the loom. But each time as the Phillistines rushed in upon him, he tore himself loose and laughed in her face. But at last "he told her all his heart;" told her of his Nazarite vow, and then went to sleep on her knees, as if he could laugh too in the face of God and "get away with it;" and while he slept the scissors clipped his hair, and when his enemies came again they found him "weak as other men." And he awoke out of his sleep, and said, "I will go out and shake myself as at other times; and he wist not that the Lord had departed from him." Then came the hot iron for his eyes, the fetters of brass for his hands, and the grinding of corn in the prison house.

And that is the story. Yes, but there's a tragedy about it more piteous than the mere undoing of a giant. It was the strategy that was going on all the time in Samson's soul. Sinning against his finer feelings, slowly, although Samson did not seem to know it, these finer feelings died out within the soul. Slowly the spiritual sense within the man was falling into decay until it is said of him, "And he wist not that the Lord had departed from him."



*One of America's best gifted evangelists and a clear deft writer of religious articles, Rev. W. E. Biederwolf is an outstanding religious character in this nation today. He is the author of a number of books which are profitable to Christian thought.*

This is a terrible truth—the benumbing of the moral sense, the darkening of the inner light, the atrophy of the spiritual life. All about us, running through nature everywhere, we see the law of degeneration. We call it nature's law. But it is God's law; and it says, in warning tones, that to abuse or fail to use a faculty is to lose it.

My friend, you cannot afford to play fast and loose with your ideals. Whenever you sacrifice conviction, and principle, and ideals for anything this world can give you, you are not only sacrificing the higher for the lower, but you are traveling a way that leads eventually, as it did with Samson, to a place of moral and spiritual suicide.

Don't make any mistake about Delilah. The one in the long 3,000 years ago is not the only one. There are Delilahs in plenty today. Delilahs of questionable indulgence, of luxurious ease, of gross sensuality, of crooked commercialism, and

*(Continued on page 31)*

## "THIS WAY"

R. P. JOHNSON

*The writer depicts four fundamental stepping-stones in the Christian way, which are beautifully explained in the following paragraphs*

FROM man's earliest existence there were two ways set before him, into either of which he could turn or from either of which he could turn. To the discredit of Adam, history tells and conditions prove, that he chose the "way of destruction."

The second Adam, which is Jesus Christ, came to earth in person to set men right and to start them in the right way. In His first sermon, which is the greatest sermon ever preached, He was careful to point out both the broad way of destruction and the narrow way of life. He urged His hearers to enter at the strait gate and follow the narrow way. Knowing that, should He be successful in persuading them to enter the strait gate and start on the right way, He would at the same time be successful in saving them from the way of destruction. Thanks be to God, His efforts were not in vain, for our lesson shows that there were both men and women marching on with a conqueror's tread and victor's shout, when Saul, the young religious zealot appeared on the scene, feeling and believing that about all the high priest, the religious boss, had to do to put a stop to this wild band of heretics was to give him (Saul) letters of authority and that he would end the whole thing, close the strait gate, and possibly put a sign over it which would read, "Narrow Way closed." But, like a multitude of other religious persecutors, he found to his surprise and blessing that he could not close it for it was first the

### WAY OF PRAYER

"And it came to pass, that as he was praying in a certain place, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples," Luke 11:1.

"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking," Matt. 6:7.

"These all continued with one accord and with supplication, with the women and Mary the mother of Jesus, and with his brethren," Acts 1:14.

"And when they had prayed, the place was shaken where they were assembled together," Acts 4:31.

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired letters of him to Damascus to the synagogues, that if he found any of 'this way', whether they were men or women, he might bring them down unto Jerusalem" Acts 9:1-2.

but prayer was made without ceasing of the church unto God for him," Acts 12:5.

Only praying people can travel this way, as the opposition is so great and the obstacles are so numerous that God alone can help the pilgrims to overcome. The devil is still using every agent and means of device within his power to bind those of this "Way of Prayer."

It was after much earnest and fervent prayer that the upper room was transformed into a little heaven. It was a band of prayer warriors who composed the reception committee on the Day of Pentecost for the purpose of meeting the Holy Ghost in the upper room and welcoming Him to this world. It was praying preachers who said unto a cripple man, "Look on us, silver and gold have I none, but such as I have give I unto thee; in the name of Jesus of Nazareth rise up and walk." It was a praying church that



met at John Mark's mother's house and continued in prayer until they prayed an angel out of heaven and Peter out of



When God called Bob Johnson from the rugged out-door life of the sawmills, he responded to a new and peculiar calling with all his energies; and has etched his name among the inspirational evangelists of all time, after years of useful service. Like many of our pioneers, his life has been one of self-sacrifice. At present he is Assistant General Overseer of the Church of God and also Overseer of the State of Texas.

prison. Not only is it the way of prayer but it is also the

### WAY OF PRAISE AND THANKSGIVING

"And were continually in the temple, praising and blessing God," Luke 24:53.

"And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God," Acts 3:8, "and there was great joy in that city."

Prayer and praise are so correlative that they are almost inseparable. When we pray through, praise follows. It is as natural as it is for thunder to follow lightning. Where there is but little praise there has been little prayer. Those who will not pray need not expect a "spirit of praise." He who will not praise need not expect a "spirit of prayer." The devil is working overtime endeavoring to bind those of the "Way of Prayer and Praise."

They could travel the way of thanksgiving and praise for it was the

### WAY OF SACRIFICE

If there is anything that would cause the devil to have a stroke of the "gitters," I have an idea that seeing those who once gave their time, talent and means to him and his cause, turn in at the strait gate and begin offering sacrifices to Christ and for His cause, would certainly do so. You may go any place and come in contact with any people and you will find that the sacrificers complain less and suffer more. To the sacri-

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# FALSE RELIGIONS

BOB JONES, EVANGELIST

*False religions are a greater detriment to Christianity than confirmed Atheism. Read the perverted beliefs explained herein and you will readily understand why.*

My text is the first verse of the fourth chapter of 1 Timothy:

*"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."*

**T**he better rendering of this word "devils" is demons. There is only one devil, but there are many demons.

To begin with, let me say there is a personal devil. The Bible teaches that there is a personal devil. There are as many evidences of a personal devil as there are of a personal God.

When I speak of a "personal devil" you immediately think of a human being. A human being is a person, but a person is not necessarily a human being. A person is a self-conscious being with a free will. The devil hasn't your body. He hasn't your hands and feet. He hasn't your human form, but he is just as much of a person as you are a person. He is a self-conscious being with a free will. You either have to believe in a personal devil or a sinful Christ. If Jesus was not tempted by a person then He was tempted by a sin principle within Himself, and is therefore not the Sinless Savior of a lost world.

Mrs. Eddy says: "The only devil there is, is a lie," and if that is so, Jesus Christ was tempted by a lie, and not by a personality. Remember, the Bible teaches plainly that the devil is a person.

We know a great many things about the devil. We learn these things from the Bible. According to the Bible, he was at one time an angel in heaven, and set himself up against God. In other words, he attempted to rival God. He fell through pride. He was the first rebel against the will of God. He was cast out of heaven into the world, bringing with him one-third of the angelic hosts. The devil is not in hell. He is going to hell. His doom is sealed, but he is not there now. He is in this world, and is spoken of as "the god of this world," and "the prince of the power of the air."

As I stated when reading my text, there is only one devil, but a great many demons. The devil is not omnipresent. He cannot be everywhere at the same time, but he has a great host of demons or evil spirits who do his bidding, and as far as

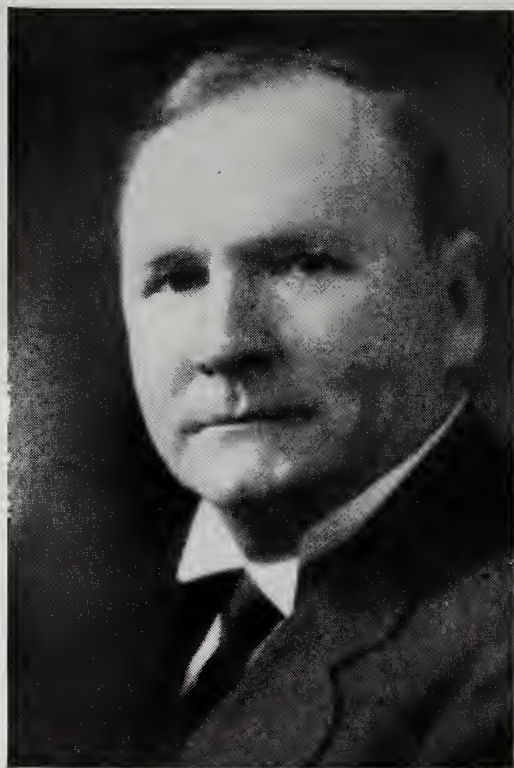
this world is concerned he is practically omnipresent. At least he has enough demons with which to cover the ground. The devil has a messenger for every kind of work. He has a messenger for this hour. A messenger is sitting by you in that pew. These demons who take their orders from the devil cover every country and every clime; and thus he practically belts the world with the power of his awful influence.

It has been argued by some Bible scholars that probably the devil and all his demons concentrated in the Garden of Gethsemane that night when Jesus Christ shed, as it were, great drops of blood. Never since that day has the devil absolutely concentrated all his demons upon any spot at any one time.

The devil seeks to be worshiped. He attempts to rival God. If God has a religion, the devil has a religion. If God has a real piece of money, the devil has a counterfeit piece of money. Remember in the Old Testament when God's servant threw down his rod and it became a serpent, then the devil's servants threw down their rods and they became serpents. There are a great many church people today who cannot understand the difference between a serpent produced by the power of God from the rod of a Christian and the serpent produced by the power of the devil from the rod of a servant of the devil.

The devil, if I understand the Scriptures, is no enemy primarily to morals, but he is an enemy to saving faith in Jesus Christ. He doesn't care how nice you are, if you turn your back on the cross, and repudiate the blood of Christ. When he tempted Adam, he didn't tempt him to steal and lie and commit adultery; he tempted him to live independent of God, and to be the very best man possible in this state of rebellion against the Infinite. He told Adam to become like God in the pursuit of knowledge. Sometimes you see a drunkard in the ditch, and you say, "The drunkard has gone to the devil." That is wrong. The drunkard has gone to the dogs. The man who has gone to the devil is the self-righteous, self-centered, moral man who repudiates the blood of Christ and the fundamentals of the Christian faith.

There is a trio of evils—the devil, the



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world, and the flesh. I have the flesh, which is tainted by the fall of the race, and I have the organized world with its allurements. Then I have the devil to fight. When we fight the devil we get into the realm of religion and faith. Primarily, the devil is an enemy of faith and not of morals. If you once get that fixed in your mind you won't get into trouble about religious systems that are false, but which claim to be Christian. Remember, religion is one thing, and Christianity is another thing. Christianity is a religion, but religion is not necessarily Christianity.

When Jesus Christ was on this earth the devil took Him up on a mountain one day. The devil took the role of a great real estate agent. He said, "You see that country over there? I own it. You see that wonderful country over yonder? I own that, too. In fact, all the kingdoms of the earth belong to me. I would like to sell you all of it. Here is my price. All you need to do is to just bend your knee one time to me."

Jesus never questioned that the devil owned at that time all of the kingdoms, but Jesus refused to accept the bribe, and died on the cross to save a lost world.

Do you know that they have actually found devil worshipers in some of our modern cities? These worshipers meet in a room, invert the cross, and give themselves up to the most dreadful orgies imaginable. This is their position: They

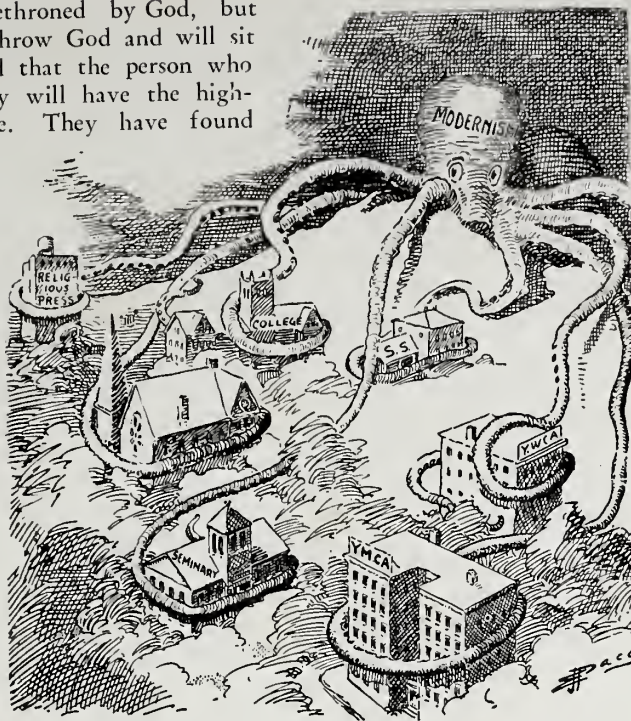
say that the devil is temporarily dethroned by God, but that some day the devil will overthrow God and will sit on the throne of the universe, and that the person who worships the devil most effectively will have the highest reward when he reigns supreme. They have found these devil worshipers in Berlin, in London, in Paris, and they have actually been broken up by the police force once or twice in other cities, and some of them have been found on the American continent. So you see there is such a thing as actual devil worship.

The devil hasn't any forked tail, or crooked horns, or a pitchfork. The devil is a deceiver. A forked tail, crooked-horned monster couldn't deceive anybody. The devil comes as an angel of light. He doesn't wear ragged clothes. He wears a full dress suit. He is the most charming personality in all the world. He comes in the name of religion. He comes with the kind of something he calls church membership, but all the time he strikes at simple saving faith in the atoning blood which Jesus Christ shed on the cross.

It is my purpose tonight to take up at least three religious systems. I want to show you how every one of these is peculiar in its type, and yet how they all agree. How they seem to be different, and yet how they all strike the same blow at Jesus Christ. I wish I had time to take up others, for remember, man is a religious animal, and the devil has a religious system which is adaptable to every type of the race.

I would like to talk to you about Mormonism, or the Latter Day Saints. I would like to tell you about the history of the Mormon Church in America. I would like to tell you about the power of the Mormon Church in this country in politics. One of the mightiest enemies to the Christian religion, is the Mormon Church. It was born in polygamy, and at heart it is polygamous still. It violates the Scriptures, when it offers you an addition to the finished Word of God as we have it in the Old and New Testament. Whenever you find any religious system that has to have a Bible found somewhere under a log or at the root of a tree by some false prophet, watch that religion. When God finished this Book He finished it and sealed it, and woe to the man that adds to it or takes from it.

I wish I had time to talk to you about Theosophy, but I can't possibly go into all of these cults tonight. I would like to talk to you about New Thought. I wish I could discuss with you applied psychology. There are a certain group of women and a few men in nearly every city and town whose only religion is a



little applied psychology, and I have never known a real psychologist in the bunch. All of these cults more or less agree. They seem to be different, but they are not. They are built upon the false idea that I develop by developing the divinity within me, and by a power that makes me discover God inside me, and thus I pull myself up. Any religion that begins on that hypothesis is of the devil.

The three religious systems I am going to talk about tonight are Russellism, Christian Science, and Spiritism. I take these three because they represent such distinct types. The devil has a system of some kind for every type of human mind in the world.

I want to talk to you about Russellism. This system was headed by Pastor Russell, who died a few years ago aboard a railroad train. I said a great many things about him during his life-time, but I have hesitated to express my opinion about him since he died. I certainly want to be fair to a dead man. When he was alive I discussed him freely before all my audiences, because I knew that he could fight back. He was human enough to sue a fellow who misrepresented him. He brought suit two or three times in the courts of this country. "The Brooklyn Eagle" wrote many interesting articles about Pastor Russell. They accused him of being crooked, even in a business way. Whether he was or was not guilty I do not know. But I do know he sued "The Brooklyn Eagle" for damages and that he lost the suit.

Pastor Russell sued a minister up in Canada for slander, and when Pastor Russell was put on the witness stand, and

the minister's lawyer put the Greek alphabet under his nose he admitted he did not even know what the Greek alphabet was. I know a great many people who don't know the Greek alphabet, but you will remember that Pastor Russell set himself up as a Greek scholar, and as an interpreter of the Greek New Testament. When a passage of Scripture did not fit into his system he would simply say: "The Greek says so and so," and make it fit.

Russellism is subtle in its method of propaganda. The Russellites come into a city like this, usually when a religious meeting is on, and they quietly hand out literature. Sometimes they advertise in the papers a great meeting where some speaker is to talk on the subject, "Many who are now living will never die." They always announce services without

any collections. They sail under false colors. They don't go to your home and tell you they represent Russellism, but they tell you they would like to sell you some books on Bible study, and I dare say some of you good church folk have some of those books in your library and you don't even know what those books are.

Russell was divorced by his wife. I do not know whether he was guilty or not of the things she accused him. I am simply telling you some of the outstanding things. A lady who lived near them told me that Mrs. Russell was a fine woman.

During the World War the Russellites got into trouble with the government. I never did think the charge was just. I want to be fair, even to the devil. I do not think they ever meant to be unpatriotic. These people have my sympathy. They have been duped by the devil. I have nothing against any Russellite. I am simply dealing with their false religious system, which had a false leader, whose record was none too good, and who did not show the spirit of Jesus Christ.

Pastor Russell didn't believe in hell. That is, he didn't a few years ago; but he does now. He's dead. I said not long ago up in Ohio that Pastor Russell was in hell. A man stopped me as I came out of the tabernacle, and said, "Aren't you ashamed to say that good man has gone to hell?"

"What are you kicking about?" I asked. "According to his religious system, which you accept, there isn't any hell, so he hasn't gone anywhere,"

No Russellite ought to get mad at me when I say Russell went to hell. I say to you orthodox Christians, if he didn't go to hell then any man can repudiate Jesus

Christ and go to heaven.

Beware of any religious system that tries to get rid of hell. There is always something suspicious about the system. As a rule, when men don't believe in hell they have a personal reason for not doing so. Some one told me a story about Bob Ingersoll, who was going to speak one night in a certain city. As he walked through the lobby of his hotel, so the story goes, he said to a crowd of fellows: "Come on, boys, I am going to prove to-night there isn't any hell." Some man who was drunk came staggering up to him and said, "Bob I want you to make that plain. I am counting on that. Make it good and plain, for I am depending on it."

When you see these fellows who get up and talk about no hell, and a second chance, and think it is their duty to defend a holy God from the position of orthodox Christians, forgetting that a holy God hates sin, you watch out for them. There is usually some selfish reason back of that talk.

Pastor Russell was a great business genius. He was one of the most wonderful advertisers in the country. He claimed to be pastor of a great tabernacle in Brooklyn, but it was just a little church. Some people in America thought he was one of the greatest successes as a preacher in the city of New York. He went over this country, and got his sermons printed in the daily papers, until this was stopped because of the indignation of the Christian people. He started out charging orthodox preachers of being unfair. He and his crowd all over America accused the thousands of self-sacrificing, consecrated preachers of the Gospel of preaching hell because they wished to hold the people in subjection. It doesn't matter what any man says against Pastor Russell. It cannot be as cruel and unkind as the things he said about the faithful preachers of the Gospel of Christ.

I want to tell you about Russell's teaching. A lot of people think that his main message was the second coming of Christ. They are wrong. He did talk about the second coming of Christ, but his position is different from the position of the orthodox church. Pastor Russell taught that Jesus Christ had been here a number of years, and had been in hiding. He said that in 1914 Christ would manifest Himself. The Russellites violated the Scriptures when they fixed the date, and necessarily have had to change the date. Pastor Russell, as I have said, numbers of times, was raised up by the devil to bring into disrepute the doctrine of the Lord's return.

Russell taught that God created Jesus. Please get this. Jesus was created by God. He was not a creator, but a creature. He was not equal with the Father.

Before He came to this earth He was in the form of an angel or some kind of spirit. When He was in this world He was not God incarnated. He was merely a perfect man, changed from his original form into a human form. According to Russellism, when Jesus walked this earth He was simply a perfect man. In Him did not dwell the fulness of the Godhead bodily. Russellism denies the fact of the resurrection. Russell said His body dissolved into gases, or disappeared some other way. He went back to heaven, and is almost God now, but not altogether God. Any religious system that denies the incarnation of Jesus is of the devil. I know this from God's Word. In the First Epistle of John, fourth chapter, and third verse, we read: "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already is it in the world." According to this verse of Scripture, Russellism is of the devil. Any religious system that denies the deity of Jesus Christ is of the devil. He was either God in human flesh or the greatest impostor that ever walked the earth. He is all the God I want. If this universe should produce a bigger God than Jesus I wouldn't know what to do with Him.

I asked a certain woman who had just begun to accept Russellism this question: "Do you worship Jesus?"

"Yes," she said, "I worship Him."

"Why do you do it?" I asked.

"Why the Bible tells me to."

"What do you mean?" I asked.

"Well, when He brought the first begotten into the world God said, 'Let all angels worship Him'."

"Well," said I, "that is a funny kind of God. The first commandment is, 'Thou shalt have no other God before Me,' and according to your teaching Jesus was not God. Therefore, when God told the angels to worship Jesus Christ He commanded them to break the first commandment."

If Jesus Christ was less than God, every orthodox Christian on earth today is bowing down in man worship, and every Christian in the world when he worships Jesus Christ violates the first commandment.

Russellism annihilates Jesus Christ. Russell says that when Jesus Christ died on the cross and was buried in the grave, that for three days He ceased to exist. Russellism teaches that death always means the cessation of existence. When the Bible says "death," according to Russell, it always means the cessation of existence. Think of the absurdity of that position. Take a passage like this: "She that liveth in pleasure is dead while she liveth." According to Russellism this

Scripture means she that existeth ceaseth to exist while she existeth. That is the kind of absurdity he has rammed down the throats of his poor duped followers.

As far as I know, Russellism is the only system of religion in our modern time that absolutely annihilates Jesus. Think of it! According to Russell's teaching, for three days in the history of the world there was no Christ. The Bible teaches that He is the same yesterday, today, and forever. Russell says that is a lie. According to him, one time Jesus was some kind of spirit being up in heaven; then He became a man; then He died and ceased to exist; then He went back into heaven on a higher plane, and has climbed up until He is almost God. Don't tell me this system isn't of the devil.

As I said a few minutes ago, Russellism denies the resurrection of Jesus from the dead. According to the Bible: "If Christ be not risen then all our preaching is vain, our Christian faith is vain, we are yet in our sins, and are without God and hope in the world."

Russellism in its effort to prove its position about Jesus being up in heaven on a higher plane than He was before He came to earth quotes from Hebrews, where it says, "The Captain of our salvation has been made perfect through suffering." Russell wrests the Scripture from its meaning. The apostle is not talking about the perfection of the personality of Jesus, but about His perfection as a Savior, because He has died on the cross, and has been raised from the dead, and has sprinkled His atoning blood upon the altars of heaven.

Russellism repudiates the orthodox position about the Holy Ghost. According to Russell, the Holy Spirit is not a personality but an influence. I could go on like this, but I just wanted to go into it enough to show you that Russellism repudiates all the fundamentals of the Christian faith. Russell was raised up by the devil. He clothed himself with religious robes, and went out into the world under the control of Satan to turn the faith of men from the Eternal Son of God, who died and rose again from the dead; who ascended on high, and led captivity captive; who intercedes for us at the right hand of the Father, and who is coming back again some time in matchless glory and power.

The second religious system to which I call your attention is Christian Science. There is only one nice thing about the Christian Scientists. I can say what I please about them and they can't get mad. A good Christian Scientist must smile under all circumstances. They can't cry in the presence of death, for there is no death, according to them. They can't cry for their sins, for accord-

ing to them there is no sin.

Several years ago I was conducting a meeting in a certain city and they told me about the death of a prominent man. His wife was a Christian Scientist. He was not. After he passed away the friends called at the home to mourn with the family. The widow, beautifully dressed, received her friends at the door, and she smiled, and smiled, and smiled. She was perfectly charming. She received them so cordially, and said, "Come right on in. I am so glad to see you. Oh, I am just fine thank you. Everything is perfectly lovely." I want my wife to look like she is sorry when I am dead, whether she is or not. It isn't right to take advantage of a poor dead man like that.

Somebody says, "Bob Jones, does Christian Science ever cure the sick?" Oh, yes, I guess so. Every quack doctor in the world has cured somebody, but Christian Science has more folks in the graveyard than it has walking around on two legs. They have been responsible for the death of more people than any bunch of folks I know . . .

There isn't a grain of truth in Christian Science that is not used by every good doctor in the world. Did you ever see the doctor go around a sick bed, if he had any sense at all, looking like he didn't have a friend on earth? He walks up to the bedside of his patient, looking pleasant, and says, "Well, you are feeling better, aren't you?" There isn't anything new about the power of mind over matter, or the mental suggestion stuff taught by Mrs. Eddy. The world knew that long before Sister Eddy ever got her first divorce.

If there are any Christian Scientists here tonight—I hope there are some here—I don't have much hope of bringing you back to the truth, for nobody seems to be as hopeless as a Christian Scientist. My real purpose in a service of this kind is to inoculate these good people so they won't take your disease. I want to suggest to you Christian Scientists that you investigate the life of Mrs. Eddy. Don't let that old lady deceive you. If you will look into her character you will have no respect for her when she tries to exalt herself to the plane of Jesus Christ. She revised the Lord's Prayer to read "Father, Mother, God." She wasn't even a mother to her own son, but let that son grow up to be sixty years of age, in ignorance. Yet, all over this country, thousands of men and women call Mrs. Eddy "Mother," when she wasn't even a decent enough mother to look out for her own son.

If you want to know something about her, let me suggest that you read the "Religio-Medical Masquerade." This book was written by Mr. Peabody, the lawyer who went into the courts and uncovered her

record. He wrote this book before she died, and defied any Christian Scientist in the world to bring suit against him for slander. He said, "They ought to sue me for slander in the interests of their religion if I am wrong, but they will never sue because they know I am right." Her record was anything but good. She was married three times, and would have had a better reputation if she had been married four times.

Christian Science teaches people to lie. As a matter of fact you can't believe anything a Christian Scientist tells you about what Christian Science has done for him. The man who accepts Christian Science begins with a lie. I meet you on the street, and say, "Christian Science cured me."

"Is that so?"  
"Yes."

"But when the Christian Science practitioner came to see you, you denied that you were sick." This was the first requirement of the practitioner. "Now, you said then you were not sick. You say now Christian Science cured you. Which time were you right?"

Christian Science teaches people to lie. Anybody who tells me to deny that there is a such a thing as pain teaches me to tell a lie . . .

Christian Scientists say there is no such thing as pain. They say it 'doesn't exist except as you imagine it exists. Christian Science would dry up the milk of human kindness in the veins of the race. If there is no such thing as pain and suffering then there should be no sympathy, and no comforting words for the broken-hearted.

"Bob Jones," you say, "I know a certain person who never studied the Bible until he became a Christian Scientist, and then he became such a wonderful Bible student." This is what I would say to you. I hurl the statement into the teeth of every Christian Scientist in America: "Christian Science has never converted one outstanding Bible scholar in the world." If you will find one who had a reputation as a Bible scholar that Christian Science has ever converted I will take back every word I have ever said against the cult. Isn't it strange that all of these men who have been known as great Bible students all down during the ages never had any sense until old lady Eddy came on the stage of action, and Almighty God revealed to her the wonderful truths? Then, isn't it strange that after she had her revelation she and none of her followers have even been able to present it in such a way as to win one outstanding Bible scholar? Isn't that strange?

Let me tell you something else. You watch out for any religious system that starts with a woman. I am not criticising

you women. I am your friend. You have your place, and you are the hope of the world. Jesus Christ is your friend. He crowned you queen, but on the authority of this New Testament I say, watch any religious system that begins with a woman. The New Testament says, "I suffer not a woman to teach." It isn't teaching in the sense of teaching a Sunday school class. What the Bible means is this: God does not reveal to any woman truths that have been hitherto unrevealed. So, according to the Bible, when old lady Eddy says that she got her revelation from God she is a liar. It is interesting to know that practically all false religious systems in the world either began with a woman, or are carried on by women. God knew this, and therefore warned the church throughout this church age to beware of any system that begins with a woman.

I'll tell you something else: You watch out for any religious system when you must have somebody's book to study it. The devil doesn't care how much you read the Bible if you will let him put the glasses on you. When he gives you Mrs. Eddy's book, "Science and Health, with Key to the Scripture," and makes you look through her glasses, he doesn't care how much you read. You throw away her book, and study the Bible six months, and you will throw away your Christian Science. The devil knew this, so he puts that old book up beside God's Word. In every Christian Science church throughout the country you will find them reading Mrs. Eddy's book, and putting it on an equal basis with the Bible.

Let me say right here. Don't send me any of Mrs. Eddy's books. I have read "Science and Health with Key to the Scripture" over and over again. Some one is always sending me a copy. I have read it and have burned it up until I am tired of it. I got a letter not long ago from an o'd sister who couldn't write English correctly, and she said:

"I am sure you never read Mother Eddy's book, and I am sending it to you. I hope you will enjoy it." Why, sister, I know more about that book than you do. I have read it through and through. I have read it forward and backward. It doesn't matter where you start or where you stop. You can start in the middle and read to the right or to the left; it doesn't make any difference. You can start at the back and read the thing backwards. It is a meaningless jumble of nothing. That is all. Some Scientist is sitting back there now saying, "Poor man, he just hasn't got his eyes open." Well, sister, I wonder how you got your eyes open.

I know this cult is of the devil because nobody with any sense could be a Christian Scientist unless he was under the hypnotic spell of the devil. I know a few

folks who have a little sense who have gone off after that old lady Eddy, and I know that they never would have done it if they had not been hypnotized by the devil. I will give you an example of the illogical teaching of this poor old woman, Mrs. Mary Baker Eddy, etc.

"Love is God," said Mrs. Eddy.

"How do you know?"

"Because God is love, therefore love is God."

"That is absolute rot," I answer. "Because God is love, it doesn't mean love is God. God is love, and love isn't God. For instance, I say:

"That woman is beautiful."

"That isn't a woman, that is a beauty," you reply.

"That man yonder is generous," I say.

"That isn't any man, that is generosity," you rejoin.

"That mother is patient."

"That isn't a mother. That is patience."

Anybody can see the illogical position of Mrs. Eddy when she says, "Love is God."

Christian Science denies every fundamental truth of the Bible. There isn't one truth held by the Christian world which Christian Science does not deny. Mrs. Eddy says:

"There is no matter." The Bible says, "In the beginning God created the heaven and the earth." Somebody has said, "When she says there is no matter, there is no matter what she says." Mrs. Eddy says, "Prayer to a personal God is a hindrance." Jesus said, "Say, Our Father, who art in heaven." I am going to do what Jesus said, and I am not going to say, "Father, Mother, God." I will say it like Jesus taught me to say it. Mrs. Eddy says there is no such thing as sin. The Bible says, "If we say we have no sin we deceive ourselves, and the truth is not in us." Mrs. Eddy says, "Deny sin." The Bible says, "Confess sin." You can do what Mrs. Eddy says and go to hell if you want to. I will do what God says and go to heaven. Mrs. Eddy says there is no devil; "the only devil there is, is a lie." The Bible says, "Jesus was led of the spirit into the wilderness to be tempted of the devil." According to Mrs. Eddy He was tempted by a lie.

Mrs. Eddy denies the personality of the Holy Ghost. In one verse in the Bible the Holy Ghost is spoken of as a person, and the personal pronoun is used six times. Listen to me, Christian friend: If Christian Science is right everything that the Christian Church stands for in the world is absolutely wrong. Christian Science isn't Christian and it isn't science. One man said he lost his Christianity looking for the science.

Mrs. Eddy denies the atonement. She writes a beautiful meaningless chapter

on the atonement, but it is impossible for Christian Scientists to accept the atonement. The Bible teaches, and the Christian Church is supposed to accept it, that, when Jesus died He bore the world's sin in His body on the tree. Mrs. Eddy teaches that there was no sin to bear, and really, He didn't have a body to bear the sin, if there had been any sin. If He had had a body and there was sin, there was nothing material, so there was no cross to bear it on. Therefore, according to Christian Science, there can be no atonement made by Jesus Christ on the cross. You Christian Science friends, I am kind to you tonight. I am not your enemy, I am your friend. The devil has you and I am trying to get you away from him. I have tried to show you how untenable your position is. I have given you God's Word. You had better come back to the old faith.

I will call your attention to another religious system which represents another distinct mental type, and that is Spiritism. That is what you should call it. If there are any spiritists here tonight who think I don't know what I am talking about they are wrong. I have had experience with Spiritism, and will tell you about it.

One day I was in a certain city spending a few weeks resting up. I met a very brilliant woman. She was probably seventy-five years of age. She had a most beautiful home, and the most magnificent private library I think I ever saw.

One day, as we were sitting together in the library, I asked:

"Mrs. Adams, are you a Christian?"

"No, I have always been skeptical, but I have had a most interesting experience lately."

"Would you mind telling me what it was?" I asked.

"You won't tell on me?" she asked.

"Not in this town," I replied.

"Well, a few months ago I lost a fifteen hundred dollar brooch. I prized it very highly because it was given to me by my husband as a wedding present. I looked for that brooch everywhere, and couldn't find it. I put the police force and detectives to work, but they could not locate it. I had about given up hope of ever finding it when a friend told me of a certain Madam Blank."

"Who is she?" I inquired.

"Oh, have you never heard of her? She is a great medium."

"Well I went down there to see her. She is a plain, German woman who can hardly speak English. I told her my story, and asked her if she could find my brooch. She said she would try. She leaned back in the chair and went into a trance and began to mumble something which I could not understand. After a while she said, 'I have located it for you-

A colored man on a certain day, who was working about the place, stole your brooch. He sold it for a small amount to another colored man. This second colored man sold it to a pawnbroker. It has been in a half dozen different cities. It is now in the hands of a certain jeweler in blank town. This jeweler bought it from a traveling man, and has broken it up and made three rings. He still has the old setting.'"

"I went to the place," Mrs. Adams said, "found a detective, who went to the jeweler and found that the medium had given me the absolute truth, so you see I have my brooch. What do you think of that, Mr. Jones?"

"It sounds wonderful, but I don't know anything about it," I answered.

Several days later, without telling anybody of my plans, I called the medium over the 'phone and asked if I might come to one of her seances. I explained to her that I was a stranger in the city. Nobody knew about this call. That night I dropped into her home. They had thirty-three or thirty-four, I think, in the circle. There was no cabinet. The room was not dark, but the lights were dim.

We took hold of hands, and somebody began to sing, "Nearer, my God, to Thee." This palefaced, frail old German woman went into a trance. Now notice, please. Follow every detail. As we began to sing, the lady at my right said:

"Do you know anything about this?"

"No," I replied.

"I think it is lots of fun. Of course I don't believe in it."

"I can't say that I do either," I said.

By the time the woman to my right and I had finished our conversation I looked at the medium, and she was as pale as death. She fell to the floor with something like epilepsy or catalepsy. She foamed at the mouth and seemed to be choking. A man who sat at the right of the medium, whom they called "Doctor" began to shake the medium and say: "Let her go! Let her go!" I inquired of a gentleman at my left what it all meant. He said, "You must not understand it." I assured him I did not.

"Well, every medium," he said, "has a guide, and this woman's guide is an Indian spirit, that left America before this country was ever settled by the white people, and when Madam Blank goes into this trance this Indian guide comes to her to reveal to her information from the other world. Sometimes a wicked spirit tries to get in ahead of her guide, and produces this condition."

I will show you before I get through tonight that this was not a departed spirit of an Indian, but that it was a demon that choked the medium and threw her into that spell. This woman was what every genuine medium in the world is—

a demon-possessed person.

After a while they got her back in the chair. Poor old woman! She was pale and haggard. They began to get communications. The lady sitting at my right, who a few minutes before had said that she didn't believe in the thing, was told that there was a message for her. The medium said, "Somebody wishes to speak to you, Theresa," and she began to cry and said, "Who is it?" The medium said, "It is your sister, and she wishes to thank you for taking care of her babies."

Then, a moment later, when I thought there was no communication for me, as distinct as if an electric spark had touched me, I felt something right here. I will never forget that sensation. The medium said, "Somebody wishes to speak to you. She is an aunt of yours named Anne."

"There must be some mistake," I said. "I never had an aunt by that name."

"Oh, yes, you did," said the medium, "and here is your mother. Her name is Georgia. Your mother said, 'I let Anne come first. She died years before the Civil War. You never knew her. I let her come first.'"

Then she called the roll of every dead relative I ever had, and some of them I had to look up, and it took me months to look them all up. I sat there and wondered. There was something ghostly about it. I didn't find any Christian atmosphere there, but I kept going and I would sit there in that room in the bright daylight. This woman would go into a trance and my dead loved ones were supposed to come and bring every kind of message.

One day, when this woman was in a trance, my mother was supposed to be speaking through her. I said, "Mother, you say you are my mother?" She said, "Yes, I am your mother." I said, "I want to ask you something. Mother, you taught me that Jesus was God's Son. You taught me that Jesus Christ died on the cross to save me. You taught me that He would save me, if I would trust Him. Why haven't you ever said anything to me about Jesus? You claim to be in the spirit realm. Isn't He up there somewhere?" And this old hag, under the demoniacal spell cried, "Ha, ha, ha." She said, "You have such a wrong idea, son, about Jesus. You world folks don't understand. Jesus was just a great medium like Madam So-and-So through whom I am speaking. Moses and Elias were His guides. I am just as high in the spiritual realm as He is. He is no higher than anybody else. You have the wrong idea." I said, "Wait a minute. Mother, you say you are my mother?" She said, "Yes," and I said, "If you taught me the wrong thing about Jesus, what about your standard of morals? You taught me some things were right and some things were

wrong. Have you changed your opinion?" She said, "Well son, to tell you the truth, I think your standards of morals are too high. Of course, you can't understand my saying that." I said, "That isn't my mother. There is somebody impersonating my mother." That somebody was a demon.

I went home, opened my Bible and fell on my knees before God and found out in God's Word that I had consulted a familiar spirit; that that woman had a power but it was not from God. Her power was the power of demons. The devil knows my mother's name was Georgia. The devil knows I had an aunt named Anne. Most mediums are fakes. But I dealt with a genuine medium. That woman had power. No scientist in the world can explain that away. I am so sure of my position that if there isn't a personal devil, I am a Spiritualist.

Sir Oliver Lodge said (remember that he is a scientist), "If we can establish communications, they are there." Why, I don't have to establish communications to know they are there. The whole thing, to begin with, strikes a blow at the Bible and Christian faith. Nobody has to tell me that my mother is in heaven—I know that now. They needn't tell me there is a hereafter—I know that. The whole thing begins with unbelief in the Bible. Sir Oliver Lodge said, "If you can establish communications, they are there," but who is there? I state that it is impossible to prove Spiritism. Suppose you call me over the 'phone and I say, "Hello, who is that?" You say, "I am the Apostle Paul." I say, "You may be Bob Ingersoll. How do I know?" Somebody says, "I am your mother." How do I know? It may be some fallen woman talking out of hell, for all I know.

If the scientific world would listen to God's Word, there wouldn't be any trouble. It is absolute lack of faith in the Bible that starts the thing. I was ignorant and untaught and I am here tonight to tell you the only thing that saved me was the fact that I was born again when I was eleven years old and knew the Bible to be God's Word. The devil couldn't put this sham off on me. I had his number.

How do I know Spiritism is of the devil? Because it is so absolutely devilish. There isn't one good thing to be said about it. It is destructive physically, mentally, and morally. It makes men physical wrecks. It sends them to insane asylums. It has produced divorces in the courts of America. It is demoralizing in every particular and the folks that go to these spirit temples down here are worshiping the devil. They may not be conscious of it. They may be lovely people. They are just blind; and they are

worshiping the devil. I am telling you tonight. Nobody told me. If you go, your blood is on you.

When the children of Israel were going into Canaan, God said, "When you get over there, don't have anything to do with those familiar spirits." He says, "I'll tell you all you ought to know. I will raise you up a prophet of the Lord that will tell you." Some of you folks writing off to fortune tellers, having your fortunes told, looking into cups and breaking decks of cards and going off to clairvoyants and seances—why don't you do what the Bible says and ask the prophet of God? He will unravel for you God's plan for the eternal age.

Spiritism denies everything that Christian Science denies. It has no place for the atonement. It has no place for hell. And no place for Jesus except as a medium. They say Jesus is like other folks. These systems seem to be different, but they are all alike. I could talk on all night, if I were able, but I am going to quit.

How do I know there is a devil? Common sense tells me. The other night I said, "I want everybody who believes five things to stand up." I said, "Do you believe there is a God? A heaven? A hell? Do you believe the Christian is going to heaven and the sinners to hell?" You stood up and said you believed it. Then I asked you to come to God and you didn't come. You wanted to come and didn't. Do you know why you didn't? You were under the hypnotic spell of the devil. There is an unseen personality with a master mind that holds men with a strange, hypnotic grip. They try to break away and can't. They don't understand it. They are held back by that unseen power. I know you have seen hypnotists. I saw a hypnotist one time hypnotize a boy fourteen years old. He said to this boy, "Now you are fishing," and the boy immediately pulled in a great big fish. Then he caught another one. "Now," he said, "you are frying the fish and eating them," and the boy fixed them all up and fixed his plate and smiled and after he had cooked them, he began to eat them. He just sat down there and ate and looked so happy. What was that? That boy's mind was under the spell of the hypnotist. The devil is a strange, awful, terrible, unseen deceiver and he holds men with that strange, indescribable hypnotic power. If you believe the Bible and have any common sense at all, you won't sleep tonight without God.

A friend of mine told me this story. He said "A few years ago when I was over in Maryland one day I was out in the woods walking along and I heard a bird crying. I looked around to see where it was. I never heard such a bird cry and

(Continued on page 31)

# THE DRAMA OF LIFE

PAUL H. WALKER, OVERSEER OF NORTHWEST

*A Life's Sermon embodied in a Chapter with Essential Advice to the Youth of today*



In his teens Paul Walker carried the gospel to the great Northwest, and now, still in his early thirties, he has done much to establish the Church of God in that district. Enduring privations in extreme weather, he has worked his way into the graces of those great-hearted German and Scandinavian farmers, and Indians alike.

I WISH to speak to the young people on "The Drama of Life", and I have chosen for the basis of my message the 12th chapter of Ecclesiastes, which pictures the life of every individual from the days of his youth until he has gone to his long home. The key word to this chapter is the word REMEMBER. The wise man says, "Remember now thy Creator in the days of thy youth." We are God's property. We have been bought with a great price. Therefore, the writer said, "Remember now thy Creator in the days of thy youth." "Thy youth" means the dawn of thy days; not when you have lived to a ripe old age and then remember. Remember before the "years draw nigh when thou shalt say I have no pleasure in them"—years when calamity and pain come and prosperity has fled. Remember before the "sun, or the light, or the moon, or the stars be not darkened," before your eyes become dim. The wise man here pictures the old man when his eyes have become dim because of his age. Therefore he says, "Remember thy Creator in the dawn of thy days."

Remember Him before the "clouds return after the rain." Rain clouds appear in the east and it isn't long until rain is falling and the earth is blessed with an abundant supply of moisture. But the day after the rain in the northwest we see white clouds appear. Rain clouds?

No, but clouds that appear after the rain. Here we see the life of the youth when it is filled with vigor and vitality, ambition and zeal, being spent and as the years draw on ambition fails; man's vitality has ebbed away. He is no more vigorous but his eyes are dim. His body suffers pain; his life has been spent, and he is as a cloud returning after the rain.

Oh, the sad testimonies I have heard of men who came to God when they were well stricken in years. They have a desire then to preach the Gospel in word and in song but their voices are gone, their keen ear for music has gone, their memory begins to fail, and they say, "I would give the world if I had remembered my Creator in the days of my youth, but my life has been spent." It is as a tale that is for the devil and in death he pleads for mercy, thus blowing the smoke of the candle in the face of God whom he has rejected all the years that he lived when he was in the prime of life.

May we take warning from the words of the wise man. Let us spend our lives

dawn of thy days.

Remember Him "in the day before the keepers of the house shall tremble." This is a trembling age. With the uncertainty in the realm of religion, politics and commercialism the words of Jesus were fitting and proper when He said there would be perplexity and distress of nations. Surely we need to remember our Creator now if ever.

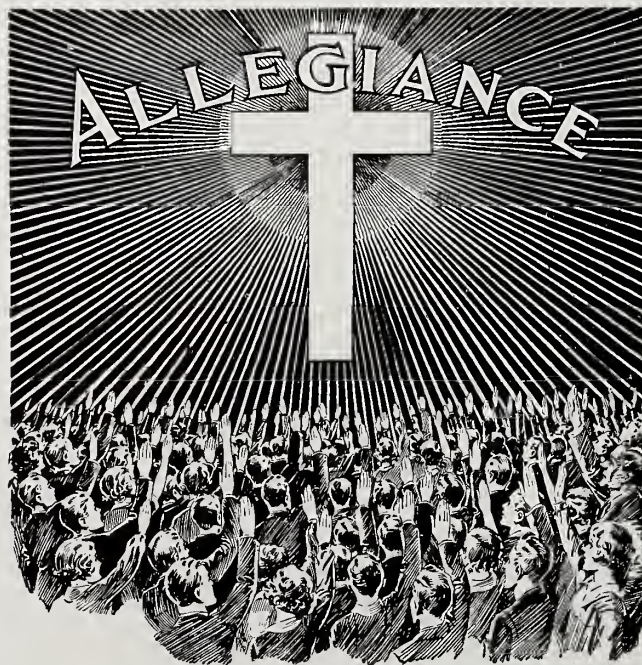
Remember Him before you who are "strong shall bow yourselves." Young men who are straight, healthy, and robust will finally become stooped and your steps will become unsteady. Your hand will be feeble. Remember thy Creator before that day comes, or "the grinders cease because they are few." Old people eventually lose their teeth and it is hard for them to masticate their food properly because they have but few grinders left. Remember thy Creator before this.

Remember Him before "fears shall be in the way." The old man or woman is afraid to cross the street or highway today because of danger, while the young man thinks nothing of it at all. He has not fear, but when he is old he will fear. Therefore, in thy youthful days remember thy Creator.

Remember Him before "the almond tree shall flourish." The almond tree puts out its white blossoms in the winter on a leafless stalk. The old man's hair begins to turn gray as he hears the time when he shall soon become inactive and finally go to his long home. His life is practically leafless and he's just waiting for the summons to come. Therefore, young man, remember that every step is from the cradle toward the grave and every pain is a symptom of death. Yea, life is but a vapor. Therefore, as our days are but few, we should remember our Creator, because "man goeth to his long home, and the mourners about the streets.

Yea, "the silver cord will be loosed." In the days when this scripture was written the lamp was held in the ceiling by a silk and silver cord and after some years had passed that cord weakened and finally broke. Solomon used this to illustrate the way of all mankind.

Remember him before "the golden



for Him who spent His life for us. Our influence will never die. It's as a pebble that's dropped in the midst of the sea forming one ripple after another which finally develops into a mighty wave which travels for hundreds of miles. Someone will always walk in our steps. Therefore, remember thy Creator in the

bowl be broken." This golden bowl was a frail vessel gilded with gold which was a part of the lamp that hung by the silk and silver cord and was considered very precious. This answers to the human skull which, from the vital preciousness of its contents, may be called golden. The silver cord is the spinal marrow which is white and precious as silver and is attached to the brain. It is said that when death comes this spinal marrow breaks loose from the brain. Therefore, showing the uncertainty of life and the necessity of remembering our Creator in the days of our youth. The wise man closes his book and ecclesiastes by saying, "Fear God and keep his commandments for this is the whole duty of man, for God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." May God bless these words which we have spoken tonight to the extent that some young men and women may become so stirred in their souls that they shall remember now their Creator in the dawn of their days.

Father, look into my heart I pray, and see Each little fault that serves to hinder me; Remove its blemished mass and plant Thy truth;

Help me to serve Thee freely in my youth.

Child Training

(Continued from page 21)

Available figures indicate that 984,000 different individuals use the public tennis courts; 512,000 the baseball diamonds and nearly 400,000 the basketball courts. "That just goes to show how young people feel about these leisure time agencies. They turn to them when anger threatens. If they break down, there remains only the city street, the adventure of jumping a freight, or taking to the open road. And there are racketeering clubs waiting to take up the training of youth if the rest of us fail."

Advice to Young Ministers

(Continued from page 17)

Peter. Remember that God pays special attention to hearts that are longing for help. Pray to your Father which seeth in secret and He will reward thee openly.

WALK WORTHILY

People especially watch the walk and life of a minister. "Ye are epistles read and known of all me," said the great Apostle Paul, and Jesus likewise admonishes that we are the light of the world and to let our light so shine before men, that through it the Father in Heaven might be glorified. It has been said by our Lord that by their fruits (walk and action) ye shall know them. A clean, straight walk that the world can't gain-

say is a great asset to a young or old minister.

LEAN NOT TO YOUR OWN UNDERSTANDING

Learn to depend on the Lord. Seek His face daily. Frequently look to the hills from whence cometh all our help. Always have an upward look in the heart and at the same time lean heavily on the arm of the Lord, and remember that His strength is made perfect in weakness. To them that have not might (strength of their own) He increaseth strength. Die daily to yourself and in that way His life will be manifested in you. Let your prayer daily be, "I must decrease but He must increase."

BE PRAYERFUL

We found God through earnest prayer. He answered when we searched for Him with all of our heart. He rewarded us when we diligently sought Him, and in order to retain our standing with Him, it is necessary to keep up our praying. Search the Scriptures and you will find that Abraham frequently built altars to the Lord (a place where God met him). Moses sought God often and his very heart was filled with a spirit of inquiring after God. Samuel, David, and Jeremiah, all were men of prayer. They did not pray for themselves only but had the interest of the people, among whom they labored, at heart. Frequent praying from a sincere heart brings the anointing needed so much in the ministerial work, and it can truthfully be said that when young ministers cease praying, the Lord will fail to bless their efforts. Learn the secret of humility and earnest, sincere praying, which means success to the young minister.

The Man Who Said He Would But Couldn't

(Continued from page 22)

others; and to loosen one's grip on God and the God-given ideals of propriety in truth and goodness and duty and virtue, and so go to sleep on their knees, is like eating from the dish of the fabled lotus flower, honey-sweet though it was, that brought lethargy and stupor and insensibility to the high destiny to which those who partook thereof had been called.

"And he said, I will go out and shake myself as at other times: and he wist not that the Lord had departed from him." He said he would, but he couldn't.

"Grace"--God's Divine Bounty

(Continued from page 19)

worship Him in the beauty of holiness, offer acceptable praise, and to serve Him all the days of his life, without sin—that was and is God's purpose toward man,

that is His supreme will and this will has been put into action by Christ, and made possible through Him.

The grace of God teaches us to deny ungodliness, worldly lust, and to live soberly and godly (Godlike) in this present world. This is the grace of God (the supreme will of God) concerning you in this present world. O foolish man, who hath bewitched you that you should not obey, and believe the truth of God? It is not the grace of God manifested to perfect believers in yonder's world. The Lord's prayer as taught to us, says, "Thy will be done in earth as it is in heaven." God's will is done in heaven, but now, in this world, in this our day, God's grace has appeared to put in action God's will, hath made it possible, hath given us everything that is needed that pertains unto life and godliness. Regardless of the extreme needs of man, of the temptations, of his infirmities, Paul says God's grace is sufficient, and He will not suffer you to be tempted above that which you are able to bear, but with the temptation will make the way of escape.

2 Cor. 13:14, "The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all. Amen."

"Grace all the work shall crown  
Through everlasting days;  
It lays in heaven the topmost stone,  
And well deserves our praise."

False Religions

(Continued from page 29)

I saw a bird flying in a circle, in a funnel-shaped circle; every feather was ruffled, and the bird said, 'Help me! Help me!' I noticed the bird was coming nearer the ground. He said, 'Help me! Help me!' I wondered what was the matter. The circle was getting smaller and smaller and the bird was almost to the ground. He said, 'Help me! Help me!' I looked and there was a great big snake with its mouth wide open, charming the little bird. The little bird wanted deliverance and was struggling with all its might to fly, but he was being drawn down and down and down. Quick as a flash, just before the bird got into the throat of the snake, I jumped down, picked up a rock and hit the snake on the head. The bird stretched its wings and flew toward the sky, saying, 'Thank you. Thank you. Thank you.' "

Oh, men and women under the hypnotic spell of the devil tonight, swept on by the force of these religious systems, held back from God even after you believe the Bible—listen to me. What you must have is the serpent's head crushed under your heel by the power of Christ.

# The Possibility of Falling From Grace

CLYDE C. COX

**TEXT:** "Looking diligently lest any man fail of the grace of God; (fall from, margin ref.) lest any root of bitterness springing up trouble you, and thereby many be defiled." Heb. 12:15.

**INTRODUCTION:** The topic of this theme is to prove the possibility of falling from grace and that it is not an impossibility. I readily admit that it is not impossible to continue in grace without falling but there is a possibility of falling.

**I** BELIEVE THE Bible to be very plain in the setting of the facts of the possibility, and am giving many causes that have a tendency to lead many to fall. One of the most used weapons by Satan to lead men away from the throne of grace is pride and a haughty spirit. "Pride goeth before destruction, and a haughty spirit before a FALL." Prov. 16:18.

In reading of Matt. 12:43-45, we get a general Biblical conception of a man once in grace and his fall. At his conversion we may note that the unclean spirit had gone from him, and he was clean, empty, and garnished. Later, on the return of the unclean spirit, he finds it well cleansed; he goes and takes with him seven other evil spirits more wicked than himself; they overcome this man and enter into him again, causing him to FALL from grace, leaving him in a worse condition than before his conversion as we find it to be with many of today who fall from grace. We may note the words of Peter in regard to such men as this one, "It would have been better for them not to have KNOWN the way of righteousness, than AFTER they HAVE KNOWN IT, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." 2 Pet. 2:21,22.

Paul in his address on the soon coming of Christ pointed out ONE thing that was sure to take place before His coming, "For that day shall not come except there come a FALLING AWAY first." 2 Thess. 2:3. You may say that he is referring to a general falling away from the faith. If that be so, then how may one fall from the faith without falling from grace, seeing we have access by faith into this grace? Rom. 5:2. If they were not in grace there could be no falling away as they have nothing to fall from. We are living in this age of time when men are departing from the grace and faith of the Son of God.

One thing that is making it possible for one to fall, is failing to give HEED to the Word and doctrine. "Therefore we ought to give the most earnest heed

to the things which we have heard, lest at any time we should let them slip (run out as leaking vessels, margin ref.)." Heb. 2:1. This is one thing that caused the foolish virgins to fail to enter into the marriage and supper, they refused to take heed and their joy and oil leaked out. Have you a leak in your vessel? Paul says, "Wherefore let him that thinketh he standeth, take HEED lest he FALL." I Cor. 10:12.

We read of the twenty and two thousand Israelites who fell in one day. What has that to do with us? Were they under grace? I will admit that they were not, but they were to us a warning example. Paul seems to think that it was of importance to us, and hereby gives us warning, "Lest any man fall after the same example of unbelief." Heb. 4:11. I admit again that they did not fall from grace, but it is a fact that their fall is a true example to us that we can FALL after the same UNBELIEF.

Is it possible that one may fall from grace after he is established? Yes, the possibility is given by Peter in his second epistle, 3:17. "Beware lest ye also being led away with the error of the wicked, FALL from you own STEADFASTNESS."

## Examples in Falling

One of the most interesting examples is that of Satan himself. You will say that he was not in grace. That is true also, but he was in a more perfect relationship with God, being created holy and perfect. Was he once perfect? Yes, he was once perfect and without sin. Read, "Thou wast PERFECT in thy ways from the day that thou wast created, till iniquity was found in thee." Ezek. 28:15. What was the cause of his fall? Pride and a haughty spirit. Isa. 14:13, 14. Ezek. 28:17. Did he really fall from such perfect life? Yes, "How are thou FALLEN from heaven, O Lucifer, son of the morning; how art thou cut down to the ground, which didst weaken the nations." Isa. 14:12. Who was present and witnessed the fall? Christ was present at his fall. "And he said unto them, I beheld Satan as lightning FALL from heaven." Lk. 10:18.

Not only have we record of Satan's fall, but of other angels that fell from a perfect, sinless life with God. "For if



A few years ago a young cartoonist for a Georgia newspaper found God and responded to His call. Since that time Clyde Cox has become a successful minister, nor did he discard his knowledge of art, but has prepared striking rolls and charts on Revelation, which make his lectures unique and vivid. Pastoring one of the largest churches in Texas. He is still a young man.

God spared not the angels that sinned, but cast them down to hell (note the word, DOWN to hell), and delivered them into chains of darkness, to be reserved unto judgment." 2 Pet. 2:4. If an angel can fall from a perfect habitation and estate of God, then it is possible for one to fall from grace. Did those angels have any other habitation than the earth? Yes, "And the angels which kept not their first (principality) estate (signifying that they held a social relationship with God) but left their own habitation (angelical habitation)." Jude 6.

Peter, according to the scripture, was once in grace before his fall. How may we know he was? He was sent forth as one of the twelve, and received power to heal and cast out devils. It was said to the seventy that their NAMES were "written in heaven." Luke 10:20. If the seventy were saved I am sure that the twelve were also saved. When did Peter FALL? At the hour he denied knowing Christ; he had previously confessed him to be the Christ, Matt. 16:16. Now he states, I know not this man. Matt. 26:74. Peter was conscious of the fact that He was the Son of God; he lied to the party, and that automatically caused him to fall from grace. Why do you think so? For this reason, "ALL LIARS shall have their part in the lake of fire." Rev. 21:8. Peter, though he fell, was later restored. John 21:15-17. Yes, I believe that God will heal their backslidings. Hos. 14:4.

## Third Witness of Proof

"This is the third time I am coming

unto you (with scriptural proof); in the mouth of two or three witnesses shall every word be established." 2 Cor. 13:1.

I admit that many are like unto the house built upon the sand. They fail to dig deep enough for a sure foundation of grace, and in the time of the storm they fall and great is the fall. Matt. 7:24-27. Luke says that some seed fell upon a rock, typifying those who received the word with JOY and for a while BELIEVED, but in time of temptations they FELL away, Luke 8:13. FELL AWAY from what? From grace!

"No man having put his hand to the plow (accepted Christ) and looking back (fallen from grace) is fit for the kingdom of God." Luke 9:62. Note, "not fit for the kingdom of God." He, no doubt, was once in it, and there is only one way into it, that is, through grace, being born of the Spirit. John 3:5,6. "Remember Lot's wife." Luke 17:32.

We take note of the message of Paul as to the qualifications of a deacon, in 1 Tim. 3:7. Here we can picture a young man, a novice (which is a newcomer or convert in the faith), well qualified for a deacon. As far as his spiritual standing, he is well qualified for the office, but being a new convert, Paul sets forth the possibility of falling from grace. "Not a novice, lest being lifted up with pride HE FALL into condemnation of the devil." After a man falls into the condemnation of the devil, how much farther will he have to fall to be exempted from grace?

*Able to Keep Us from Falling*

"Now unto him that is able to



keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Jude 24.

"For if these things be in you (fruits of grace of the increasing hope) and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, ye SHALL never FALL." 2 Pet. 1:8-10. "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." 2 Pet. 3:18.

### Conclusion

"They be blind leaders of the blind, and if the blind lead the blind, both shall FALL into the ditch." Matt. 15:14.

### GRADATION

Heaven is not gained at a single bound;  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round.

Wings for the angels, but feet for men!  
We may borrow the wings to find the way—  
We may hope, and resolve, and aspire, and pray,  
But our feet must rise, or we fall again.

—Josiah Gilbert Holland.

## WHAT IS FAITH?

The question, What is faith? is a very comprehensive one, and is a question for the philosopher, as well as for the theologian. No subject in practical theology is so simple as faith; yet none so deep, so high, so broad. It is so closely allied to other acts of the mind and heart, co-existent with it, and upon which faith is conditioned, that it is, in its depths, and ramifications, a deep mystery to most Christians. Paul writes of the "mystery of faith." Faith is a subject of special difficulty, (1) Because, of the nature of the subject itself. (2) Because, it has been given so many different meanings. (3) Because, of the arbitrary definitions given of it. (4) Because, of the greatly

varied aspects, under which it is presented in the Word of God.

### "LORD, TEACH US TO PRAY"

We are ignorant of how to believe, except as taught by the Lord Jesus Christ in His Word, and by the Holy Spirit, His representative. During Christ's earthly ministry, as He tarried all night, alone, in the mountains, in prayer, in the garden, and on the cross, He grasped and understood this many-sided subject, as no man before, or since has done; and our prayer should be: "Lord, teach us to pray" the prayer of faith. Though faith is a subject that is very great, and difficult to understand, in all its phases, relations and operations, yet the act itself is so simple that a child, or the unlettered,

can easily perform it, as the adult, or much learned.

### CLEAR VIEWS OF FAITH IMPORTANT

It is vitally important that we entertain clear ideas of the subject of faith, because we follow where it leads. It fashions our characters, and shapes our destinies. "As a man thinketh (believeth) in his heart so is he.

The person who is self-conceited will be self-defeated unless he takes a Bible dose of self-denial.

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# ILLUSTRATIONS

## KEEPING FAITH BRIGHT

A woman who was showing a beautiful, massive piece of family silver, apologized as she took it from the cupboard where it was kept. "Dreadfully tarnished!" she said. "I can't keep it bright unless I use it." That is just as true of faith as it is of silver. Tucked away in the Sunday closet of the soul, and only brought out to show, it needs apology. It is bound to be tarnished. You can't keep faith bright unless you use it.—Sunday School Times.

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## CALLED TO WORK

A converted cowboy gives this as his idea of what religion is: "Lots of folks that would really like to do right think that serving the Lord means shouting themselves hoarse praising his name. Now, I'll tell you how I look at that. I am working for Jim, here. Now, if I would do nothing but sit around the house here telling what a good fellow Jim is, and singing songs to him, I would not suit Jim. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, not suffering for water and feed, or being driven off the range and branded by cow-thieves, then I am serving Jim as he wants to be served." God wants service as well as praise.—Selected

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## DISCOURAGEMENT REFUSED

A small boy at a lakeside resort launched a little boat of his own manufacture one windy afternoon. The breeze filled the sails immediately, but instead of carrying the small craft on its course, capsized it and sent it straight to the bottom. The owner of the sail boat looked sober for a moment, then with the most philosophical composure, remarked, "That's a good wind for kites," and forthwith started after his kite. Learn a needed lesson from this little fellow's pluck. The very wind that capsized your boat may carry your kite higher than you have dared to hope.—G. B. F. Hallock.

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## LORD AND LEADER

I remember at one of our testimony meetings a man got up and said he had gotten a great blessing at Keswick. They asked him, "What can you say about it?" "Well," he replied, "I can say this: I was a Christian before I came to Keswick. Christ was my King, but I am afraid he was a constitutional sovereign and I was prime minister. Now He is absolute Lord,

and that has made the difference in my life and brought a blessing." Yes, that makes all the difference in the world. "Make Jesus King! Crown him Lord of all," and you will know the liberty of the glory of the sons of the Kingdom of God.—W. E. Moore.

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## ILLUSTRATION

Some say they can worship God everywhere, in the fields as well as in the church. You can see the sky everywhere, but in an observatory you can get a view of the firmament you get nowhere else, with special instruments under trained men.—W. L. Watkinson.



"A sower went forth to sow"

## IN DEEP WATER

A passenger said to the pilot of a steamboat; "You have been a long time, I suppose, at this business?" "Yes," answered the pilot, "upward of twenty years."

"You know, then, every rock and shoal in these waters?" "Not by a long way," was the reply. "How then dare you act as pilot?" inquired the passenger. "Because I know where the deep water is." That was all that was necessary to safe piloting. As long as the man at the wheel kept the boat in deep water she was safe. Many ships have been wrecked because the man in charge failed to see that their course was taking the vessel out of deep water. Safety lies in keeping in the channel.

That pilot, unconsciously expressed an important truth that all will do well to observe. It is not at all necessary for us to know the extent and character of all the evils that exist. But we do need to know where the path of right and duty lies.

## THE DECEIVED EAGLE

A gentleman standing by Niagara Falls saw an eagle swoop down upon a frozen lamb encased in a floating piece of ice. The eagle stood upon it as it was drifting on towards the rapids. Every now and again the eagle would proudly lift its head into the air to look around him, as much as to say: "I am drifting on toward danger, but I know what I am doing; I will fly away and make good my escape before it is too late." When he neared the Falls he stooped and spread his powerful wings and leaped for a flight; but alas! alas! while he was feasting on that carcass his feet had frozen to its fleece. He leaped and shrieked and beat upon the ice with his wings, until ice, frozen lamb, and eagle went over the Falls and down into the chasm and darkness below. That is a graphic picture of every one who has begun to do evil, intending to stop before he goes too far.—J. E. Denton.

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## THE DOOR

A traveler in Palestine once had a conversation with a shepherd who showed him the fold. Whereupon the traveler remarked, "You say 'Here is the sheepfold, there are the sheep, and this is the doorway'; but where is the door?"

"The door?" asked the shepherd. "I am the door. I lie across the entrance at night. No sheep can pass out, no wolf can come in, except over my body."

Christ did not mix His figures after all; He is both the Shepherd and the Door. "I am the Door; by Me if any man enter in, he shall be saved." John 10:9.—Selected.

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## INGERSOLL NONPLUSED

"Lazarus, come forth" (v.43). It is said that the late Robert G. Ingersoll, well known infidel, used to tell this story: "I was never nonpulsed but once. I was lecturing one night and took occasion to show that the resurrection of Lazarus was probably a planned affair to bolster the waning fortunes of Jesus. Lazarus was to take sick and die. The girls were to bury him and send for Jesus. Lazarus was to feign death till Jesus should come and say, 'Lazarus, come forth.' To emphasize the situation I said, 'Can anyone here tell me why Jesus said, 'Lazarus, come forth'?' Down by the door a pale-faced, white-haired man arose and with a shrill voice said, 'Yes, sir, I can tell you! If my Lord had not said, 'Lazarus,' he would have had the whole graveyard of Bethany coming out to him!'"—S. S. Times.

## THE BROAD WAY

How heedlessly people are rushing down the broad way, seemingly carefree, some of them, others loaded with the cares of the day; but all are occupied with the routine of the day as usual, none seeming to think that ere the sun sets or before her first golden rays color the eastern horizon they will pitch helplessly over the precipice into the cold chilly waters of death.

Two men driving south on Woodward Avenue in Detroit, Michigan, were speeding carelessly along. It was winter, a bitter cold day; a thin sheet of ice covered the streets and sidewalks. This particular avenue near its southern end takes a sudden pitch downward with an abrupt dip into the Detroit River. These men were either unacquainted with the end of the way, or were dangerously careless. Speeding over the brow of the hill suddenly their danger is apparent; the river looms before them; quickly the breaks are applied, the wheels lock, but, ah! alas! too late; over that thin sheet of ice the car skids faster and faster, over the brink they pitch, down, down into the chilly waters of the river.

So many are rushing down the broad, broad way. At last they too will come to the end, the chilly waters of death black and cold are ready to receive you. You put on the breaks; you cry out; you pray and call on God, but alas! It's too late! You slip down, down into those cold waters never to be rescued. Awake, turn ye and live, there is danger and death in delay.—Rev. Houston R. Morehead.

\* \* \*

One cold morning not long ago two men were standing on a pier of the North River, in upper New York City, when a man suddenly rushed past them out to the end of the pier, threw off his overcoat, and sprang into the great river filled with pieces of floating ice. The two men ran to the end of the pier, where one of them seized a coil of rope lying upon the wharf and threw it out to the sinking man. It fell fairly across him, and thy cried, "Catch it, and we will pull you in." The man caught it and with a last effort he hurled it back and cried as he did it, "To hell with your rope; I'm done." And he went down beneath the black waters forever. When I read it, I said, "What a picture of the way some men throw back into the face of a merciful God the only life-line that can save their souls, thrown out in Jesus Christ, God Almighty's Son, your Savior, if you will let Him be, and sink down forever into the blackness of the bottomless pit of hell." It was their own fault, and it will be your fault if you are lost.

## WHO SHOULD BE MISSIONARIES?

William Macgregor, whose unflagging zeal for humanity in many parts of the globe has done much for the cause of christianity, once discussed with me the relatively rapid progress of Mohammedanism in West Africa as compared with that of Christianity. "It's just this," he said, "every Mohammedan regards himself as a missionary; the majority of Christians think it another man's work."

—Bishop Frodsham.

\* \* \*

Lord Anson sends word to Chatham, then confined to his chamber by one of his most violent attacks of the gout, that it is impossible for him to fit out a naval expedition within the period to which he is limited. "Impossible?" cried Chatham, glaring at the messenger. "Who talks to me of impossibilities?" Then starting to his feet, and forcing out great drops of agony on his brow with the excruciating torment of the effort, he exclaimed, "Tell Lord Anson that he serves under a minister who treads on impossibilities!"

—Whipple.

\* \* \*

In the south of France they grow acres of the sweetest and most glorious flowers. These are bought up by the distillers, and when the fragrant things are gathered into mounds, they occasion serious complaints in those who have to handle them; the delicious odor produces an exasperating form of hay fever, the pollen of the flower acting as a poison to the nervous system. Hardly a season passes that some orange-blossom picker does not lose his life.

Flowers are delightful when sprinkled with a wise economy, their loveliness having plenty of background; but gather them into heaps and they poison—you die in aromatic pain.

And so with the rich and splendid things of our civilization—they are precious and delightful if not overcrowded. They must have backgrounds of high thinking, noble work, social sympathy, humble duty, divine worship, loving sacrifice; the moral humane, the spiritual must have full recognition or the flowers of a luxurious civilization will destroy us.—Sel.

\* \* \*

## FIRE

Fire is the combustion of volatile elements in a substance caused by friction or otherwise. Christians need fire (zeal) fanned by the Holy Spirit. This will be brought about when we get willing to tarry on our knees before God until the fire is well kindled within our souls.—R. R. Walker.

Dr. A. J. Gordon, of Boston, on one occasion gave to his little children in the nursery a dissected map, somewhat elaborate, and said, "Do not try to put it together in any way except the right way, for if you do, you will break it." He came back in a little while, and the map was all put together rightly with its scores of different pieces. "Why!" he said, as Isaac said to Jacob, "How hast thou found it so quickly, my son?" His boy said, "Father, there is a man on the back." Sure enough, there was a figure of a man pasted on the back for some advertising purpose, and the children had discovered here a head or foot, and there an eye or ear, and so put the map together.

There is a man on the back of the Holy Scriptures, and if all the books of the Old and New Testaments are arranged around the central Person of our Lord, He is found to be the key to the structure of the whole Bible. It is made by this all-pervading Presence one Book, one Revelation. He is the open door into its innermost mysteries.—Bob Jones.

\* \* \*

## GOD IS NOT MOCKED

A notorious infidel had a considerable following in a certain town. He was one of the braggart stamp, and seemed to revel in his outpourings of blasphemy against God. One day in the height of his folly, he challenged God, if such a Being existed, to fight him in a certain wood.

The day came, and he went defiantly to the wood, stayed a certain time, and returned home again apparently all right, and no doubt jubilant of his seeming success.

But when in the wood there had alighted on his eyelid a tiny midge, which he brushed away, paying no attention to it. At night it swelled up, and blood poisoning setting in, he died.

"The fool hath said in his heart, There is no God." God sent one of His tiniest insects, and the boasting braggart fell before it.—Faithful Words.

*NOTE.—This remarkable and striking incident is vouched for as strictly accurate. The place and time of its occurrence are known. It is worthy of being pondered over, especially in the fact that a long-suffering God did not strike the blasphemer dead upon the spot, but gave him four days' warning, and space for repentance.*



## MORAL GRAVITATION

The bills had announced the appearance of a huge boa constrictor thirty-five feet long. A wire screen was placed before the audience, and while the weird strains of an oriental band of music came stealing through the trees, the curtain rose upon an Indian woodland scene. A rustling noise was heard, a stirring of the foliage, and a huge serpent was seen winding its way from the undergrowth. Fifteen feet of its ponderous body was now out on the stage, when suddenly it stopped, its head erect, its forked tongue shot out, its eyes flashing fire. The audience shrank back, and the lips of some uttered a cry, but the serpent seemed unaware of their presence. Was he aware of anything? Yes, from the other side of the stage emerged a man. They advanced toward each other, the serpent with measured windings and the man with cat-like stealth until the big snake stopped, lifted up its head, and shot out its forked tongue. Then eyes met eyes—and the man was master of the beast. The serpent quailed, and at the bidding of the man went through a series of frightful contortions. It obeyed every command of the man who seemed to have it absolutely in his power. At a sign it moved upon him, and began to coil itself about his feet. Higher and higher it rose, coil upon coil, until man and serpent seemed to be one, with the serpent's hissing head reared above them both. The audience burst out into thunderous applause. The man gave a cry from within the coils, and the crowd thought it was but another command, and again it cheered. But their cheers were frozen upon their lips. The trainer's cry was the wail of his death agony. Those cold, slimy coils had embraced him for the last time, and as they began to tighten, the horror-struck audience heard bone after bone crack until the hideous monster of the jungle had crushed the life out of the man in its embrace.

The man had gotten that reptile when it was but three or four days old. He had handled it daily and carried it in his arms when it was young. For twenty-five years he had fed it and trained it until it seemed harmless altogether, but it lived to crush out his life at last.

What an illustration of the text, "For the good that I would I do not; but the evil that I would not, that I do."—Henry C. Trumbull.

\* \* \*

A story is told by a man whose name is Brown, an honored evangelist, now in glory. He had conducted a meeting in a town in Wisconsin. He went away and a little later he got a letter from an

## My Sheep Know My Voice

I STOOD ON the outskirts of the old town of Baalbek, Syria. It was late in the afternoon and I was returning with my companion in travel from an extended stroll on the plain of Coel-Syria. We had stopped at the old North gate because of a queer sound that came from nearly every direction on the plain, and were soon convinced



that the peculiar bumblebee noise was from the flutes of the shepherds who were returning for the night with their flocks. We tarried until the last sheep had passed, and what a sight it was. Hundreds of sheep packed the street with a shepherd here and there at intervals of from fifty to one hundred feet, pushing his way along through the crowd. Was there any difference in the sounds produced by those rudely constructed reed flutes that were blown by the shepherds? I could tell none, and yet, as each shepherd turned at his place, his sheep left the large flock and followed him. The division was perfect. The sheep knew.

After the shepherds and sheep had disappeared down the side streets, suddenly we beheld a little spotted goat coming at full speed to meet us. Mah! Mah! he

cried, as he stopped at each cross street and looked in wonder. Evidently he was lost, but he was a goat. The sheep knew the voice of the shepherd and went into the fold.—E. L. Simmons.

old man by the name of Stewart, telling him that his boy had left home saying he would come back, but he did not know just when. The letter stated: "Mr. Brown, you travel a good deal; if you ever see my boy tell him his father loves him and that his mother is dying to have him come home."

Two years later Mr. Brown went back to that town and the first man he saw when he stepped off the train was old Mr. Stewart. It was a cold, raw day and Mr. Brown said: "Why, Mr. Stewart, what are you doing here?" The old man replied, "My son." Said Mr. Brown, "Why, hasn't he come yet?" "No," answered the father, "but I'm sure he will and I've met every train since he went away."

After eleven years Mr. Brown went to the same town and as he stepped from the platform the first person he saw was old Mr. Stewart. His hair was white as snow; his brow was wrinkled and his form was bent. He said, "Good morning, Mr. Stewart," but the old man had forgotten him, and he asked, "Who are you?" Mr. Brown made himself known and asked him why he was there and the

old man said, "I'm waiting for my boy." "Why, hasn't he come yet?" "No," said the old man, "we haven't heard anything, but I'm sure he's coming, and I thought he might be here this morning."

"Just then," said Mr. Brown, "I saw a stalwart young man coming down the steps of the car, and I said to myself, if I were not sure the boy was dead I would say that was the son." But the other eyes had seen him, too, and the old man started, dropped his cane, and ran as fast as his tottering limbs would let him, and in less time than I can tell it the boy was in his father's arms.

And the old white-haired man sobbed out: "O my son, thank God you have come," and then turning to Mr. Brown, he said, "Mr. Brown, I would have waited until I died."

Something like that is God's love for you. Some have kept Him waiting now thirty, forty, fifty or sixty years.

Our greatest concern should not be, what will become of the heathen if they do not hear about Christ, but rather what will become of us if we do not tell them?

## A CROOKED HABIT

While shaking hands with an old man the other day I noticed that some of his fingers were quite bent inward and that he had not the power of straightening them. Alluding to this fact he said: "In these crooked fingers there is a good text for a talk to children. For fifty years I used to drive a stage, and these bent fingers show the effects of holding the reins for so many years." This is the text. Is it not a suggestive one? Does it not teach us how oft-repeated acts become a habit, and once acquired generally remain through life? The old man's crooked fingers are but an emblem of the crooked tempers, words and actions of men and women.

\* \* \*

They tell this story of the Royal Charter, a ship that had been around the world. News was received at Liverpool that she would touch her dock in the morning. Bands of music and loved ones were there to welcome her home, but the Royal Charter never came in. She went down between Queenstown and Liverpool, and all on board were lost. The wife of the first mate was a member of Dr. William Taylor's church and to him they gave the sad duty of breaking the news to the poor woman. He knocked at the door and a sweet-faced little child ran to open it; then shyly shrank back, as she said, "Oh, Dr. Taylor, I thought it was papa; you know he is coming home this morning!" Dr. Taylor took the little one by the hand and walked into the house. The wife said, "Dr. Taylor, it is fine of you to come; you know we are expecting husband home now any time, and if you will only stay and break bread with us, it will be a little more like heaven." "Oh," said Dr. Taylor, "it was hard to do, but I had to do it." He stepped up close to the woman, took her hand in his, and said, "My dear woman, your husband will never come home; the Royal Charter went down last night and all on board were lost." She left her hand in his just a second, and then, as she drew it out, she spoke with agony in her voice, "My God, so near home, and then lost!"

God forbid that it should be that way with you as you read this story; that you may be so close to the Kingdom of God that you can look through the doorway of heaven and see the loved ones beckoning you to come. Just one step and you would be across the line, and yet you turn your back upon it all, and go straight away into eternal darkness and despair. If you would only let Christ know that you have the faintest desire to be a Christian, He would be at your side in a second.

## WHEN GOD SETTLES

A farmer wrote the following letter to an editor: "Dear Sir: I have been trying an experiment. I have a field of corn which I plowed on Sunday. I planted it on Sunday. I cultivated it on Sunday. I cut it and hauled it to the barn on Sunday. And I find that I have gathered more corn to the acre than has been gathered by any of my Christian neighbors this October."

The farmer was sure that the editor could have no answer to the sneer implied in it. But imagine his feelings when in the next issue of the paper he read his own letter in print and at the end this one sentence: "God does not make full settlement in October."—Sel.



"Peace, be still"

Sin is like disease. One man has typhoid fever; another man has smallpox, but both are sick. When a person has typhoid fever he has sores inside his body. When a man has smallpox he has sores on the outside. A moral man who isn't a Christian has typhoid fever. A drunkard, a gambler, and a blasphemer have smallpox. They all need the Physician, and remember that there is no other Name given under heaven among men whereby a man may be saved but the name of Jesus.—Bob Jones

\* \* \*

## TALKING WITH HIM

Two irreligious young men were discussing the resurrection, telling each other why it was impossible for them to accept the doctrine. Then Deacon Myers came passing by, and in a joking way one of the young fellows called to him: "Say, Deacon, tell us why you believe that Jesus rose again!" "Well," he replied, "one reason is that I was talking with Him for half an hour this very morning." We all may have experimental proof of His resurrection and presence.

## ARTISTIC

A story is told of one who offered a reward for the best artistic representation of peace. One painter produced a canvas on which a mountain lake was represented in color. The water was placid. There was no sign of motion anywhere. This was his conception of peace. Another presented a landscape with the quiet of country life everywhere suggested; cattle resting under the trees, sheep lying down beside still waters, fields of grain ripening, and the silent sun shedding its glory over all. A third brought a picture in which a cataract poured over a high precipice. So turbulent were the waters that the imagination of observers seemed to catch the roar of falling torrents. Halfway down in the very midst of it all, and at the water's edge, grew a mountain shrub; and in the shrub was a bird's nest, and on the nest a mother-bird brooding over her young. Which of these pictures could best be called "peace"? Oh, that we would learn that peace, real peace, must come to us here in the midst of the world's turmoil and strife!—T. S. Payne.

\* \* \*

Andrew Bonar was one of the best-loved ministers in Scotland. He was a godly man, known as "The minister with the shining face." One sad morning, a man whom he had led to Christ read the headline in the newspaper: "Andrew Bonar Is Dead." He said to himself, "How can I live without Andrew Bonar who has been my strength for these many years!" He walked out, broken-hearted, into Kelvingrove Park. Now, many mothers had named their children for the good minister, and as he walked along a nursemaid wheeling a baby-carriage passed him. In it were two babies, apparently twins, and one was leaning over on the other. She shook the child, and said angrily, "Don't lean on Andrew Bonar." These words, thoughtlessly uttered, were like a message from God to the man. He realized, in a flash, that he had been leaning more on Andrew Bonar than on Christ. Individuals and organizations have their valuable places, but it is a very superficial consecration that leans upon these "arms of flesh."

\* \* \*

## ARE YOU BURIED IN PLEASURE?

A bee found a pot of honey ready made, and began to sip out of the dish rather than to fly about the meadows and gather little by little the sweetness from the cups of flowers. When it began to get tired it found that its wings were all clogged and would not open, nor could it drag its body out of the mass. So it died, buried in pleasure.—J. Edmond.

## THE LAST LAP

In his address to the Senior Class of the Church of God Bible Training School, 1935, Brother Zeno C. Tharp used this illustration:

A race was on for the Intercollegiate Record for the Fast Mile at Yale. Thirty or forty runners stretched out on two lines and when the signal was given to begin and amid the shouts of the spectators who ringed the circle, they began the four-lap stretch. One man who was unknown by everyone had an accident when his leg was spiked by the shoe of another competitor. His face and hands were also cut by the cinders. By the time he had struggled to his feet the entire group of runners was thirty yards ahead of him. It seemed hopeless for him to go on, but he started as bravely as if nothing had happened.

Little by little he began to gain till by the end of the first half he was among the laggards of the race. He kept gaining on one faltering runner after another until the signal of a deep-toned bell marked the beginning of the last lap and the cheers of the crowd swept across the track like a storm. They leaned forward from the stands and called upon the runners by name for one last desperate effort, but no one called to the boy who ran last of that leading quintet, nor even knew his name. A strange silence fell upon the crowd and in the stillness the rapid, labored breathing of the runners could be heard.

This stranger, who saw nothing but the goal, slowly gained and passed the third man and then challenged the other two who were running neck and neck and five yards from the finish drew up even with them. For an instant that seemed a year the three struggled for the lead, and then, at the very finish, the runner who had been left lying prostrate in the dirt threw himself forward, broke the tape a scant inch ahead of the other two, won the race and broke the Intercollegiate Record for the Mile.

There are times in the lives of us all when we stumble and fall and are defiled by dirt and cut and gashed and hurt. Yet we are only beaten if we give up and lie down hopeless and helpless. No matter how far the fall nor how dreadful the failure there is only one thing to do—get up and go on and on and never, never quit! The start is important, but—it's the finish that wins!

The writer of the Epistle to the Hebrews had seen the races at the great Olympic games and still his instructions about the race of life ring down to us through the midst of the years:

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight,

and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and the finisher of our faith."

\* \* \*

## I AM RESTING

When Dr. Paton was translating the New Testament into an island language, he found great difficulty in finding a native word "believe" and "faith". While at work in his study one day, one of his native teachers came in, hot and tired from a long walk. He threw himself down on a cane chair, and putting his feet one on another, used a word which meant, "I am resting my whole weight here." Instantly Dr. Paton had his word. The natives of that island know faith to be an act whereby the whole weight of mind and heart is resting in Jesus.—Christian Herald.

\* \* \*

## KNOWING THE AUTHOR

A young lady, asked by a friend to explain what is meant by a devotional reading of the Bible, made answer as follows: "Yesterday morning I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times; not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty at all, but simply one of pleasure. I read it because I am devoted to him who wrote it. To read the Bible with the same motive is to read it devotionally; and to one who reads it in that spirit it is indeed a love letter."

This young Christian's explanation is beautifully clear and satisfying and shows a soul with deep spiritual insight. The heart certainly has not a little to do in rightly interpreting God's Word.—G. B. F. Hallock, D. D.

\* \* \*

## GOD A FATHER NOT KNOWN

A blind girl whose eyes had been opened by a surgical operation delighted in the sight of her father, who had a noble look and presence. His every look and motion was watched by his daughter with keenest delight. For the first time his constant tenderness and care seemed real to her. If he caressed or even looked upon her kindly it brought tears of gladness to her eyes. "To think," she cried, holding his hand closely to her own, "that I have had this father for these many years, and never knew him!" The redeemed soul awaking in the next life to the glories of the divine presence may voice in a similar way its wonder that it had for many years of earthly life a Heavenly Father, yet never quite knew how great, how loving, and how ready to bless He actually is!

John Culpepper tells us that one time the church officers had one of his members up for drunkenness. The fellow's name was Johnson and he was very penitent, and said he was ashamed of his own weakness. Mr. Culpepper told him he was not surprised at all and that seemed to hurt the fellow's feelings, and he said, "Brother Culpepper, I thought you believed in me and expected me to hold out." Mr. Culpepper replied, "Johnson, I did believe in you and did expect you to hold out, but the first time I saw you in town after you had joined the church, you hitched your horse to the same old hitching post that you had tied it to for years, just fifteen feet from the bar room where you've spent thousands of dollars and gotten drunk hundreds of times, and I said to myself then, 'If old Johnson doesn't change his hitching post he'll be drunk again in six months'. If you had been afraid of yourself, and afraid of the saloon keeper, and afraid of your old associates, and afraid of the devil, and tied your horse way around yonder to the Methodist church horse-rack, and asked me or Bill Hayes to go down town with you for the first few times, I would have expected you to make the steep grade." And I tell you that old hitching-post explains the difficulty with about nine-tenths of the old backsliders you find in the church today.

\* \* \*

## THE HOLY SPIRIT'S POWER

The secret of the great source of energy, light and power of the Niagara Falls can be solved in one and only one manner; Lake Ontario is 169 feet below Lake Erie, and if you were to lift up Ontario to the level of Erie you would have no falls and no power.

"Tarry at Jerusalem until ye be endued with power from on high." This is a great need—to humble ourselves before God. The 169 feet makes the power at Niagara when properly harnessed, humility makes the difference with God.—R. R. Walker.

\* \* \*

## A GOOD CONSCIENCE

"I cannot do this," said a Christian merchant, in reference to some business operations in which he was asked to take part. "I cannot do this. There is a man inside of me that will not let me do it. He talks to me of nights about it, and I have to do business in a different way!" Oh, those talks of night about the business of the day when the "man inside" has our ear and there is no escape from the judgment he pronounces! Thrice blessed is he who is able to hear in peace! D. M. M.

# DIVINE HEALING

EARL PAULK, OVERSEER OF SOUTH CAROLINA

*"Jesus Christ the same yesterday, and today, and forever."*—HEB. 13:8.

The paramount thought in this text is "THE SAME". The word "same" means identical or the like—ind of degree, meaning the same Jesus did for humanity while He was here on earth, He will and can do for us! He has not changed and He will not change; but He will be the same at all times and UNDER ALL CIRCUMSTANCES.

Mal. 3:6, "I am the Lord. I change not." If He did healings while here on earth and He is the same, He will surely yet *heal* the sick and diseased. Yesterday means all past time from the creation. Today is present tense. Forever holds good for all the future, so Jesus Christ is the same for all past ages, the same just now and for the ages to come. Therefore Jesus still holds good for us today, being the same at all times.

## DID JESUS HEAL YESTERDAY?

Exodus 15:26, "I am the Lord that HEALETH thee." Psa. 103:2-3, "Bless the Lord, O my soul, and forget not all His benefits, who forgiveth all thine iniquities, WHO HEALETH ALL THY DISEASES." Matt. 4:23-24, "And Jesus went about all Galilee teaching in all their synagogues and preaching the gospel of the kingdom and HEALING ALL MANNER OF SICKNESS AND ALL MANNER OF DISEASES among the people. His fame went throughout all Syria and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils and those which were lunatics; and those that had the palsy; and He HEALED THEM. Matt. 9:35, "And Jesus went about the cities and villages teaching in their synagogues, and preaching the gospel of the kingdom and HEALING EVERY SICKNESS AND EVERY DISEASE AMONG THE PEOPLE." Luke 9:11, "And the people, when they knew it, followed him: and he received them and spake unto them of the kingdom of God and HEALED THEM THAT HAD NEED OF HEALING." Luke 5:17, "And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee and Judea, and Jerusalem: and the power of the Lord was present to *heal them*" (meaning those that were sick). So by this time we are convinced from a Biblical standpoint that

He *did* heal yesterday. Then He being the same at all times to us, Divine Healing is therefore for us today.

## DID HIS FOLLOWERS HEAL YESTERDAY?

Matt. 10:1, "And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to HEAL ALL MANNER OF SICKNESS AND ALL MANNER OF DISEASES." Mark 3:13-14, "And He goeth into a mountain, and calleth unto them whom he would: and they came unto him. And he ordained twelve that they should have power to HEAL SICKNESS and to cast out devils." Luke 10:8-9, "And into whatsoever city you enter and they receive you eat such things as are set before you, and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Acts 3:6-11, "Then Peter said, Silver and gold have I none, but such as I have give I to thee: In the name of Jesus Christ of Nazareth rise up and walk, And He took him by the right hand and lifted him up and immediately his FEET AND ANKLE BONES RECEIVED STRENGTH, AND HE STOOD UP AND WALKED and entered with them into the temple walking and leaping and praising God and they knew that it was he which sat for alms at the beautiful gate of the temple. And they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was HEALED held Peter and John all the people ran together unto them to the porch that is called Solomon's, great-wondering." Acts 5:14, 15, 16, "And believers were the more added to the Lord, multitudes both of men and women, inso-much that they brought forth the sick into the streets and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem bringing sick folks and them which were vexed with unclean spirits, and they were HEALED every one." So the believers or followers of today can by faith in His name also heal the sick.

## IS IT BIBLICAL THAT HIS FOLLOWERS OF TODAY SHOULD HEAL?

Absolutely so! Mark 16:15, 16, "And He said unto them, Go ye into all the world and preach the gospel to every creature." All the world still holds good for today and "to every creature" will include us today likewise. His followers



*Rev. Earl K. Paulk, versatile and picturesque evangelist, possessed with a keen electric memory and unbounded faith in God, his work in the Church has been constructive.*

of that day were to preach the gospel to all those they came in contact with, and in the 18th verse of the same chapter He said, "They shall lay hands on the sick and they shall *recover*;" therefore we as His ministers and followers of today are likewise to preach the gospel to every creature; and if He is the same YESTERDAY and TODAY and FOREVER and CHANGES NOT, His ministers and followers of today by faith in Him can HEAL THE SICK. James 5:13, 14, 15, "Is any sick among you let him call for the elders of the church (we are still in the church age) and let them pray over him anointing him with oil in the name of the Lord and the prayer of faith shall save the sick, and the Lord shall raise him up." So we being still in the church age are told that if we are sick to call for the elders of the church or the older ones, and let them pray for us anointing with oil in the name of the Lord, and the prayer of faith shall save the sick and the Lord shall raise them up. John 15:7, "If ye abide in me and my words abide in you, YE SHALL ASK WHAT YE WILL AND IT SHALL BE DONE UNTO YOU." So if we are sick and His words abide in us and we abide in Him, we can ask Him to heal us and according to His own promise He *will hear and heal us*. Therefore Jesus being the SAME yesterday, today and forever brings to us divine healing.

*(Please look on next page)*

### CONDITIONS WE MUST MEET IN ORDER TO BE HEALED

Heb. 11:6, "He that cometh to God must believe that He is, and that He is a rewarder of those that diligently seek Him." So those that come to God must have faith themselves. In Mk. 2, we find a man sick of palsy brought to Jesus by four men, and when Jesus saw THEIR FAITH as well as FAITH IN THE INDIVIDUAL OR SICK ONE, HE HEALED THE SICK MAN, and forgave him of his sins. Likewise we find in Matthew the 8th chapter where the man of authority came to Jesus. His servant being sick, and desiring him to *heal* him, Jesus saith unto him, "I will come and HEAL HIM," but the man said, "Nay, I am not worthy that thou shouldest come under my roof, but only speak the word and my servant shall be healed. And Jesus *ma-veled* and said, I have not found so *great faith*, no not in Israel." In turn He tells a man of authority to go his way, as HE HAD BELIEVED SO WAS IT DONE UNTO HIM AND HIS SERVANT WAS HEALED. So we see the conditions are and must be met. Those that bring the sick or pray for them must have faith, and likewise the individual that is sick must have faith as we find in Acts 14: 8, 9. Paul was beholding an impotent man in his feet, being a cripple from his mother's womb, who had never walked. The same heard Paul speak who steadfastly beholding him and perceiving that he had FAITH TO BE HEALED, cried out with a loud voice, Stand upright on thy feet AND HE LEAPED AND WALKED. So we see Paul beholding the faith in the cripple and having faith himself, commanded him to walk and he did so by faith in Jesus.

### MIRACULOUS HEALINGS I HAVE ENCOUNTERED

I shall give the names of those and their addresses of whom I shall speak.

H. W. Harvey of Alma, Ga., had a growth on his neck or an enlarged gland. It was so large until he had to leave the third button of his shirt unbuttoned, and had had three operations by medical doctors. Not any of them were effective. Physicians said it was incurable, but this brother, hearing holiness preached and divine healing, grasped FAITH in God—absolutely. We prayed for him on Wednesday night and the following Saturday night this terrible growth or condition under which he had almost suffered death was completely gone, and is still gone by



a miraculous healing which God did. The physicians of South Georgia were made to wonder.

Jasper Aycock of Surrency, Ga., Rt. 2, my uncle by marriage, and a sinner, was stricken with double pneumonia. The family physician was summoned and also another noted doctor and at last a third physician was called. They did everything they could do from a medical standpoint; and after all was done and said they said he could live but twelve more hours, as he had a weak heart. He called for the Church of God people to go pray for and with him. I happened

to be one of the number. We had prayer for him and the third day he was sitting up. THE DOCTORS ACKNOWLEDGED THAT HE WAS LIFTED BY A HIGHER POWER.

I shall now speak of my own little daughter. While pastoring the church at Alma, Ga., in 1934, she was stricken seriously ill. There was a trained nurse there belonging to the church at Alma, Ga., Sister Mabel Anderson. She came to see our baby and told me she thought the baby had double pneumonia. So I sent for the best physician in town, both medical and surgical, Doctor McMehan, who was at one time at the head of a hospital at Knoxville, Tennessee, to come and examine our little girl. He came and gave her a thorough examination and oh, how sad it was when he told us that she had double pneumonia and a very weak heart. He didn't think there was a possibility for her to live. She had gone too far for medical aid. Her fingernails had already turned purple. At this time a number of the saints had gathered at Brother H. W. Harvey's home (whom I have already spoken of as being healed), to pray for the child. This was Monday evening and GOD CAME DOWN IN A MARVELOUS WAY AND TOUCHED AND HEALED THE BABY. On Wednesday following this Monday I went for Doctor McMehan again. The child was now sitting up and taking nourishment. When the doctor came in and examined the child he looked at me with a surprised look on his face and said, "Preacher, YOUR CHILD IS ABSOLUTELY NORMAL. There is not even an infection in her lungs that I can find." She had taken no medicine, neither had any been applied. Tears of joy trickled down my cheeks as I told the doctor the Lord had healed the baby. The doctor was an ordained deacon in the Baptist church and he said, "Yes, Preacher, GOD HAS ALL POWER, and undoubtedly he has brought this to pass." Praise God, healing is for us today too!

### Healing the Capernaum Demoniac

The fearful disease of demon-possession was connected with sin, either that of the sufferer or that of his parents. The demons thus allowed to enter the body and soul spoke in their own person, recognized Christ as their Master, tore their victims and rendered them deaf and dumb, threw them on the ground foaming at the mouth, and in one case were driven off into a herd of swine, forcing them into the sea. Evidently, with many symptoms of insanity and epilepsy, demon-possession was more than these. Missionaries and others have noted in

various lands cases that duplicate the demoniacs of Christ's day.

Our Lord healed many demoniacs, under many different circumstances, but the demoniac healed in Capernaum on the Sabbath and in the synagogue was a typical case. The evil spirit knew Jesus and recognized his deity, but Christ would have none of his tributes. He drove the demon out by a mere command, and so could not be charged with exercising the medical art on the Sabbath. The demon threw his victim down on leaving him, but left him uninjured. No wonder such a victory over the powers of evil won for Christ immediate renown. Call it epilepsy or insanity, and the miracle would be

quite as great—perhaps even greater, as spirit might speak to and influence another spirit, though an evil one, but the instantaneous healing of a physical sickness would plainly be supernatural. In any case, who can picture the joy of the restored demoniacs and their friends? And is it not a comfort to know that the power of Jesus is still available to cure all the demon-possessed souls of the modern world?

Subscribe for *The Lighted Pathway*, \$1.00 a Year

# DIVINE HEALING

H. L. WHITTINGTON

*Divine Healing has been a hotly discussed and widely bombasted subject among religious movements, bodies and cults. Nevertheless it is true and through the atoning stripes of Jesus Christ we can find deliverance from all manner of physical affliction.*

Recently during a Church of God healing service in Oklahoma, where people were really getting healed through prayer, a well-dressed woman who had the air of culture and refinement, and possibly an over-estimated appreciation of her importance in this world, rose up and shouted, "It's hoo-doo-ism" they ought to be lewed for such absurd repertoire." Possibly the lady thought she was right, but her idea was not original. The Pharisees used it centuries before it reached her. They tried to denounce Jesus by saying, "He casteth out devils by Beelzebub the Prince of Devils." but he gave them an undeniable reply: If Satan cast out Satan he is divided against himself; how shall then his kingdom stand? (Matt. 12:26). It's just as true as in those days. Satan isn't going to cast one of his demons out of a person. He is working on the other end of the line.

DIVINE healing is a prophecy of Christ the Healer. Isa. 53:5. "The Lord healeth all thy diseases," Ps. 103:3. Matt. 4:23, 24; Matt. 10:1; Luke 10:1, 9. These scriptures POINT OUT THE FACT that all diseases were healed and may be healed. Peter told Aeneas that Jesus Christ maketh him whole and he arose immediately by faith. He also by prayer in faith brought Dorcas back to life after she had been dressed for burial.

The Word of God tells us in Mark 16: 16-18 that they shall lay hands on the sick and they shall recover, but this is a sign of the believer. Also Mark says in 9:23 that all things are possible to the believer, so we may have healing if we believe. One of the causes of a Christian's inability to bring about healings by faith is that they do not comply with James 5:6, confessing their faults one to another and then praying for healings. The elders should be called in case of sickness at any time. James 5:14, 15.

Jesus Christ is the same yesterday, today and forever and if there were healings by Him when on earth and afterwards through faith in Him, it is also for



Rev. Harry L. Whittington is well-remembered and known the country over among our people for his live-wire work in behalf of our church paper, "The Evangel," and his ability as a minister and evangelist. He is a confirmed believer in Divine Healing. Read his article.

us today. Heb. 13:8; Eph. 3:20, 21.

Yes, divine healing is a Bible doctrine and all who believe may be healed. While living in Chattanooga, Tenn., in 1929 I was taken ill with inflammatory rheumatism and heart trouble. I had to be rolled in a sheet for weeks. Almost everybody gave me up to die and I had arranged my business to that effect but while in this condition prayer was being offered by almost the whole church and after about six weeks' of suffering, one Saturday at noon while my family were having noon hour prayer the Lord touched my body and I sat up and was soon well again. For eighteen years we have not taken a dose of medicine and this means myself and six children also. The Church of God believes in and thousands practice divine healing. Let us pray one for another that we may be healed; the effectual fervent prayer of the righteous availeth much.

and his plans. It exposes and deposes him. It exhorts Christ before men. It produces sound faith, likewise sound hope. It stands for and promotes an organized church with its rulers, bishops, deacons, preachers, pastors, and evangelists. It sets forth the soon coming of Jesus to catch away His faithful ones, and makes known that the devil will be bound 1000 years. We can easily understand why Satan would endeavor to bind and silence those of the "Way of Sound Doctrine." For it sounds the death knell to sin, the end of greed and graft, the abolition of Pharisaical and Saducaical religious systems. It is the ark of our liberties, the foundation of our faith and hope, the ground of our unity, the source of our security, and the promise of our future. God be praised that it opens the way out of sin's bondage, offers an avenue of escape from the world's traps and pitfalls, the recovery of spiritual deliverance and freedom. By sound doctrine we have been and are yet able to stop the mouths of strutting latter day reformers, and put to silence our persecutors. No marvel that Satan has his winds of doctrine for if there is one thing that he fears, it is the people who take the way of sound doctrine.

How we should thank God and show our appreciation that the blood of His Son, and work of His Spirit keeps the "way of prayer," the "way of praise," the "way of sacrifice," and the "way of sound doctrine," open and He will not allow Satan to bind those of "This Way."

—From Florida State News

To pray,  
Thy will obey,  
And give Thee thanks for every blessing  
given;  
Shun vice,  
Make sacrifice,  
And have no goal except a crown in heaven;  
To ever heed Thy doctrine and Thy creed,  
To trust Thee simply for the things I need,  
For these, my Lord, give grace I ask today;  
These are the things that constitute the way.



## "This Way"

(Continued from page 23)

Sacres goes the credit for new churches, our mission work, orphanage work, and B. T. S. work. The sacrificers make it possible for the church to put over its program. Those who deny themselves much enjoy this way the most. No wonder Satan is trying to bind those who are sacrificing, for if he can be successful in this he has partly accomplished his

purpose. Again it is the

## WAY OF SOUND DOCTRINE

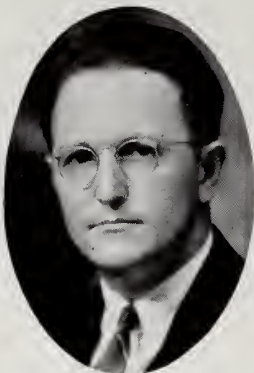
"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine that was delivered unto you," Rom. 6:17.

"And they continued steadfastly in the apostles' doctrine and fellowship" Acts 2:42.

Sound doctrine is a doctrine of deliverance from Satan and sin. It opposes him

# Church of God Bible Training School, Cleveland, Tenn.

Began January 1, 1918



*Rev. J. H. Walker, the successful superintendent*

**A** BIBLE School may be defined as a place where one may learn to think, speak, live, and work according to the WORD of God, thus training themselves to become more successful Christian workers.

Opportunity comes to all at least once. We humbly trust you will see that THIS IS YOUR OPPORTUNITY. Come! prepare yourself for more efficient work in God's great vineyard.

The first term of Bible School began in Cleveland, Jan. 1, 1918, with only six students but it has grown and the management is working for and watching very enthusiastically the development in progress. As the old debts disappear encouragement increases, and we have reason to believe that within the near future a building program will have begun, which will never be forgotten in the history of the B. T. S. Will you please pray that God will undertake in a special way?

## SPIRITUALITY

The spiritual atmosphere is of first importance. Above everything else we pledge our patrons that we will earnestly endeavor to keep the school ablaze for God, the Bible, holiness, and His Church. Much time and attention are given to the spirituality of the students and they are



*Miss Henrietta Ayre, Commercial Department*

kept under the supervision of the Superintendent. Care at all times is taken to safeguard the character of all who attend the school. Seven prayers are offered daily in the schoolroom, besides private prayers at leisure. The students have the privilege and are invited to take active part in the regular services held in the Auditorium, enjoying the Christian fellowship of the good people of Cleveland.

## LOCATION

The school is located at Cleveland on 24th Street and Montgomery Avenue, about ten blocks from the heart of the pretty little city of about 12,000 inhabitants, situated in the picturesque rolling hill section of East Tennessee. It is on the main line of the Southern Railway from New York to New Orleans and Memphis. You may reach it by any of its four highways of which the Lee Highway is the most noted. Our progressive little city is in the broad valley that lies between the Cumberland and the Great Smoky Mountains. It has an altitude of 875 feet



*Prof. Otis L. McCoy, Music Department*

above sea level and enjoys the advantage of pure air and water. The climate is mild, and every physical condition is favorable to student life.

In point of morals our pleasant little town is to be commended. It is well governed. Among the city officials, leading business men, bankers, and educators you will find special friends, boosters, and supporters of the B. T. S.

## AIM AND PURPOSE

The aim and purpose of the Bible Training School is to meet the need of such as desire to gain a greater knowledge of the Scriptures and a more thorough training in literary education, within the shortest possible time, enabling them to be prepared for more efficient service.

The school seeks first to secure for each student the best possible Christian experience of Regeneration, Sanctifica-



*Prof. R. R. Walker, Principal High School Dept.*

tion, the Baptism of the Holy Ghost, and a submissive, teachable spirit, together with other good blessings which are characteristic of a Spirit-filled life.

While this is not forced on any one, yet the influence of this good school is very persuasive, and many have received precious blessings, inspiring them with greater zeal to go into the work of the Master, accomplishing much good for His cause.

## FOR WHOM INTENDED

The object of the school is to prepare workers to think straight, live straight, and to meet the need of such as desire a working knowledge of the Scriptures for all kinds of Christian labors; yet, we wish to name more specifically those for whom we think the courses are especially adapted.

(a) Ministers desirous of additional training.

(b) Prospective ministers.

(c) Pastors' assistants.

(d) Officials of local churches.

(e) Sunday School superintendents, teachers, and workers.

(f) Directors of Young People's Endeavors.

(g) Those desiring a better knowledge of the WORD which strengthens against the evils of these last days.

Churches, Y. P. E's, and all other Christian organizations, you need TRAINED workers. Why not take some already talented or specially inclined earnest worker into your care and give him or her special training in B. T. S.? You will be pleased with the results and the Lord will bless you in the advancement of His great work.

For further information write J. H. Walker, Cleveland, Tenn.

## ENROLLMENT

Total enrollment in the various courses  
(Continued on page 47)

# The Northwest Bible School and Music Academy



*The student body of the Northwest Bible and Music Academy, composed of many nationalities, but all are one great family, writes the superintendent. The building in background is a cathedral located in the only petrified wood park in the world.*

**A**FTER ten years of continued progress of the Church of God in the great Northwest, also ten years of loyal support to our Headquarters Bible Training School, insomuch that a number of terms we took the lead from our district in the enrollment of the B. T. S. at Cleveland, we have deemed it very necessary to see that a school is established in the Northwest in order to grant the number of young people an opportunity that they would not otherwise have if the school were farther away.

The successful term of last year has made it possible for us to procure as stiff a faculty as we know of any place, especially for the short time we have been operating.

Our Superintendent, Rev. F. W. Lemons, has been a member and minister of the Church of God for many years, and his training in the ministerial field as well as the business field has placed him in such a position as to make him a first-class, wide-awake superintendent. His labors with me in this great work have been untiring and his services last year were of untold value. Many have said that his teaching excelled that of any they had ever studied under before. We feel that we cannot speak too highly of the superintendent of the Northwest Bible and Music Academy.

We are happy to announce that we have secured the services of Mrs. L. P. Gillette of Los Angeles, Calif., former teacher and Dean of the Four-Square School in Los Angeles. She is a very re-

financed and progressive woman, with a broad field of experience from which she has derived a storehouse of knowledge, making her efficient and an outstanding member of the faculty.

We are specializing in music as well as the study of the Scriptures, and have with us again Prof. Owel Denson, who will have charge of the music department of the school. Prof. Denson, as many know, has a striking personality and is thorough in his work, and we consider ourselves fortunate in securing his services.

We have with us again this year Prof. Chas. Griffard, voice instructor, who has a diploma from the B. T. S. at Cleveland, and who has had considerable experience having taught voice for some length of time and we are sure he will be a great asset to this great work. His wife will also be on our staff of teachers, teaching piano, trombone, and instructing our elocution class.

Last but not least, we are glad to announce that we have also secured the services of Miss Elma Green who has been making rapid strides in her line of work, having graduated from our Cleveland school and has been taking voice under some of the ablest instructors of the Northwest, until she has equipped herself to fill an important part in the faculty of the school. She will be our principal voice teacher.

Much more could be said of each of the faculty but space will not permit, however, we are assured of this one thing, that, if the Lord tarries, by the

end of this school term we will have an efficient body of young men and women who will leave our academy to herald this Gospel message throughout the entire Northwestern country.

If you are interested in this school and would desire to attend and would like further information, you would do well to write to Rev. F. W. Lemons, Supt. of the Northwest Bible and Music Academy, Lemmon, S. Dak., and he will furnish you with the desired information.

Your humble servant for a progressive membership and a progressive ministry, Paul H. Walker.

\* \* \*

The Northwest Bible and Music Academy offers a systematic course of Bible study which includes two years of regular work for those who are interested in Christian service.

The second term of three months, beginning November 15th, 1935, offers a thorough course in the following subjects:

*Summary of the Bible:* This is a study of the Bible by chapters, and is very essential to the beginner in order that he may have a thorough working knowledge of the fundamentals of the Bible.

*Pentateuch:* An exhaustive study of the Books of the Law. This is the foundation of all Biblical study, and is indispensable to those desiring a correct and fundamental understanding of the Bible. It includes narratives, types, biography and revelation.

*Dispensations:* This is a study of the  
(Continued on page 47)

# "WHY THEY WERE WRITTEN"

## "Put God First"

Prof. J. R. Baxter, Jr., of the Stamps-Baxter Music Co., who is a real Christian gentleman and also a prolific song writer, relates a happening that led to the composition of a song that has become famous in revivals and church work throughout the country. This is the story:

During one of our Music Normals at 'Texarkana I had the harmony class doing some work at the blackboard. While waiting for them to figure out some chords, I began looking around the walls of the Sunday School room where the class was at work. This was the room of Mrs. M. L. Webb in whom I have the utmost confidence as she is one of the best women I have ever known. One motto seemed to hold my attention so much that I did not realize it when the class had finished the exercise and they had to call my attention to the work at hand. I read and reread the motto during that afternoon and decided I would try to write a song from it. I took the first opportunity I had to write, and the words and music seemed to come at the same time, with the result that the first stanza and chorus were written and then the other stanzas. I had just joined Mr. Stamps in what is now the Stamps-Baxter Music Co., and as he was compiler of our books, I sent the song to him and he wrote me that it had made the most lasting impression on him of any song he had seen in a long time. We used it to advertise the book that year, and since then in many other books, and I shall always feel grateful to Mrs. Webb for having PUT GOD FIRST as one of the mottoes for her Sunday School Class.

\* \* \*

## A Hiding Place

One of the best-known hymns in the English language is the one beginning--

*"Jesus, Lover of my soul,  
Let me to thy bosom fly"*

the author of which was Charles Wesley.

It is said that he was standing one day by an open window when a small bird flew up from the lawn in a state of great excitement and dashing into his bosom hid itself away behind his coat. An instant later a hawk dropped from the sky on to the very place where the bird had been. Now, birds do not usually fly into the hands or the clothes of people, but immediately after Mr. Wesley saw the hawk he understood why the little bird had acted as it did.

Mr. Wesley was so struck by the incident that he sat down and soon pro-

duced this hymn, which has been sung by so many millions of men and women, and boys and girls.

The same thing has happened to others. Years ago, a man was out walking in the fields when a lark which was being chased by a hawk fluttered into his hand in order to escape its cruel pursuer. It knew it would be safer there than in the talons of the hawk.

Long ago David was being pursued by foes every bit as cruel as the hawk, and

he cried out, 'Deliver me, O Lord, from mine enemies: I flee unto Thee to hide me.' (Ps. 143:9). Was he safe? Oh yes; it was Saul, his enemy, who died. David was preserved and came to the throne of Israel.

Have we fled to the Lord to save us? Our enemies are not men, but sin and the power of Satan; but all the more, therefore, do we need the Lord Jesus Christ. Let us all come to Him in faith.—Selected.

### No.128

### The Hem of His Garment

Copyright, 1935, by The Stamps-Baxter Music Co.,  
in "Thankful Hearts"

J. C. C.

J. C. CONGER

S & T Duet

1. O let me touch the hem of His gar-ment, As Je - sus  
2. O let me touch the hem of His gar-ment, Ere Je - sus

pass-es by, O let me feel the thrill of His presence And  
pass-es on, Don't let me miss the day of sal-va-tion, The

know that He is nigh; O let me hear the voice of the  
time will soon be gone; Hold to my hand, O bless-ed Re-

Sav - ior, In tones so sweet and low, Bidding me come and  
deem-er, Don't let me lose the way, Teach me to fol - low

CHORUS  
drink at the foun-tain Where heal - ing waters flow. If I could but  
af-ter Thy footsteps, A - bide with me to-day.

Published through courtesy of Stamps-Baxter Music Co.

"In That City Where The  
Lamb is The Light"

Rev. Herbert Buffum in a recent visit to the Church of God Auditorium in Cleveland, tells this incident: One night after a laborious journey over the mountains in California he came into view of the City of Los Angeles in the valley below. The sight was indeed remarkable. Such resplendent grandeur as that great metropolis of the West exhibited was difficult for words to express. The glare of a myriad vari-colored lights against a

background of inky solitude of the mountains as they rose like tall sentinels of the night, was an enhancing scene indeed. The brilliance of those lights seemed to outdo the beauties of nature's own blanket of stars pillowed in the firmament of heaven. "How strangely like the Jerusalem of old as one would gaze across Kidron from the lofty mount of Olives!" he thought, and then like a bolt out of the blue the idea struck him, "How strangely different from the New Jerusalem! Praise God! No man-made power will be needed to illumine that city, for the glory of the Lamb of God

will be the light over there." Hence the inspiration for the beautiful old song, "In The City Where The Lamb Is The Light."

\*\*\*

"Rock of Ages Cleft For Me"

GRACE W. HAIGHT

*"Rock of Ages, cleft for me,  
Let me hide myself in Thee!  
Let the water and the blood  
From Thy wounded side which flowed,  
Be of sin the double cure,  
Save from wrath and make me pure."*

By general consent this hymn is considered "the supreme hymn of the language." Its author, Augustus Montague Toplady, was born Nov. 4, 1740 at Farnham, England. He was the son of Major Richard Toplady, a British army officer, who died at the siege of Carthage. His mother, who was remarkable for her piety and force of character, reared her fatherless child carefully. It happened that in his sixteenth year he attended a meeting at Codrington, Ireland. An illiterate layman, James Morris, preached from the text, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." (Eph. 2:13.)

In after years Toplady said, "By the grace of God under the ministry of that dear messenger and under that sermon, I was, I trust brought nigh by the blood of Christ in August, 1756. Strange that I, who had so long sat under the means of grace in England, should be brought near to God in an obscure part of Ireland, amidst a handful of God's people met together in a barn, and under the ministry of one who could hardly spell his name. The excellency of such power must be of God, and can not be of man."

Toplady composed various hymns, but none comparable to the "Rock of Ages." He printed it in the "Gospel Magazine" of which he was editor, in 1776. Its title was "A living and a dying prayer, for the holiest believer in the world." It had four stanzas, but as some of the rhymes were imperfect and the rhythm faulty, James Montgomery and Thomas Cotterill improved them by changing a few words and reducing the four stanzas to three. William E. Gladstone, England's greatest statesman, translated it both into Latin and Greek. It has been sung softly with tears into 'the dull, cold ears' of the dying; crooned over the cradles of little children; sobbed out by penitents at the altar, and has been the inspiration of countless Christians whose hearts are fixed upon God. Its theme is our utter dependence upon Christ alone for salvation.

The Hem of His Garment

touch the hem of His garment And  
If I could but touch the hem of His garment

be made whole again, If I could but see His  
be at once made free and whole again, If I could but see

smile of for-give-ness, His grace and fav-or win;  
His smile of for-give-ness His wondrous grace and blessed favor win;

My heart would be filled with joy o-ver flow-ing,  
My heart would be filled with joy o-ver flowing,  
His prais-es I'd sing for-ev-er and ev-er  
His praises I'd sing for-ev-er and ev-er

1 2  
My soul His name adore,  
My ransomed soul with joy adore,  
(Omit.....) On heaven's gold-en shore.

### "I Need Thee Every Hour"

MRS. HAWK'S STORY OF THE HYMN

"Whenever my attention is called to it I am conscious of great satisfaction in the thought that I was permitted to write the hymn, 'I Need Thee Every Hour,' and that it was wafted out to the world on the wings of love and joy, rather than under the stress of a great personal sorrow, with which it has so often been associated in the minds of those who sing it.

"I remember well the morning, many years ago, when in the midst of the daily cares of my home, then in a distant city, I was so filled with the sense of the nearness to the Master that, wondering how one could live without Him either in joy or pain, these words, 'I Need Thee Every Hour,' were ushered into my mind, the thought at once taking full possession of me.

"Seating myself by the open window in the balmy air of the bright June day I caught my pencil and the words were soon committed to paper, almost as they are being sung today. It was only by accident, it would seem, that they were set to music in a few months after and sung for the first time at a Sunday school convention held in one of the large western cities. From there they were taken farther west and sung by thousands of voices before the echo came back to me, thrilling my heart with surprise and gladness.

"For myself the hymn was prophetic rather than expressive of my own experience at the time it was written, and I do not understand why it so touched the great throbbing heart of humanity. It was not until long years after, when the shadows fell over my way—the shadow of a great loss—that I understood something of the comforting in the words I had been permitted to write and give out to others in my hours of sweet security and peace.

"Now when I hear it sung, as I have sometimes, by hundreds of voices in chorus, I find it difficult to think they were ever, consciously, my own thought or penned by my own hand.

"Copies of the hymn have been sent to me in a number of different languages, but the one I prize most highly is the one printed in the, to me, queer and untranslatable characters of the Burmese print."—By Chas. H. Gabriel.

\* \* \*

### "Standing Outside"

Prof. J. A. McClung of the Hartford Music Co., relates an incident in his life that caused him to write a famous song. Here is the incident:

Motoring on the highway one day he picked up a youthful hitch-hiker who had been out west looking for work. He

had no money and his story of ill-fortune and hard luck was pathetic indeed, his mother having called him to her apparent death-bed. McClung, trying to encourage him, told him that everything would come out all right for those who trusted in the grace of God, and looking the boy in the eye asked him, "Young man, are you a Christian?" "No, sir!" was the boy's indifferent reply. "Are your mother and father Christians?" asked McClung. "Yes, sir," said the boy, "and my brothers and sisters are real Christians too. I'm the only one that's standing outside the fold."

"Standing outside, standing outside,"

said McClung, "what a pitiable condition! Won't it be heart-rending indeed to see your loved ones enter into the kingdom of eternal bliss in glory and know that you are left standing outside. Outside here—outside there, left outside of God, friends, kindred or hope—just standing outside."

The words seemed to impress the boy deeply, and after leaving the boy at the end of his road and giving him a small sum of money, McClung wrote the song "Standing Outside" and tried to tell the world the story he attempted to tell the hitch-hiker.

### No. 102

### Keep On The Firing Line

Copyright, 1935, by Otis L. McCoy Arr. Otis L. McCoy



1. If you're in the bat-tle for the Lord and right,  
2. God will on-ly use the sol-dier He can trust, Keep on the  
3. When we get to heav-en, broth-er, we'll be glad,  
fir-ing line,----- If you win, my broth-er, sure-ly  
If you wear a crown, then bear the  
How we'll praise the Sav-ior for the  
you must fight,-----  
cross you must,----- Keep on the fir-ing line;-----  
call we had,-----  
There are man-y dan-gers that we all must face,----- If we die a  
Life is but to la-bor for the Mas-ter dear,----- Help to ban-ish  
When we see the soul that we have helped to win,----- Leading them to  
fight-ing it is no dis-grace, Cow-ard in the ser-vice, he will  
e-vil and to spread good cheer, Great you'll be re-ward-ed for your  
Je-sus from the paths of sin, With a shout of wel-come, we will

Published through courtesy of Tenn. Music and Printing Co.

In The Cross of Christ I Glory

Everyone who has heard the sacred hymn, "In the Cross of Christ I Glory," loves it and it adds to its beauty to learn about how it was written. Sir John Bowring, the noted naturalist, linguist, statesman, financier, was the author. This gifted man was at one time the governor of Hong Kong; it was he who invented the florin, a two-shilling piece greatly used in England. He could write in thirty different languages and dialects. His education was of the right sort, for it led him to a deeper worship of the Crucified One.

One time when he was in the Orient, he was gazing at a tract of land which had been devastated by an earthquake. He noticed the tower of a church standing among the ruins, and on the top of the tower a cross. The sight of this prompted him to write the great hymn. Probably he was thinking of the words of Paul, "God forbid that I should glory, save in the cross."

As he gazed at the cross, he thought of the cross of Calvary, and he penned the lines which will be sung until the end of time.

Some would try to do away with the cross, but it stands, and ever will stand,

for without the cross there would be no crown. Without the cross there would be no glad Resurrection morn.

The words of the hymn speak for itself; it is a benediction for all times, joy as well as sorrow.

E. D. H.

Church of God Bible Training School

(Continued from page 42)

reached 259 at the last term, coming to us from twenty-four states and one foreign country. There were six denominations represented in the school this time. Also some thirty came unsaved, but with the exception of two or three who left before our camp meeting revival closing all were gloriously saved with only two exceptions. Some received definite experiences for a special work. Do pray that God will continue to call and lead His people into deeper depths with Him.

- FACULTY FOR NEXT TERM
- J. H. WALKER, Superintendent
  - R. R. WALKER, A. B., Principal of High School.
  - OTIS L. MCCOY, Principal of Music Department.
  - MISS HENRIETTA AYRE, Principal of Commercial Department.
  - MISS MILDRED BLACKWELL.
  - MISS VINA SILER, A. B.
  - WILLIE W. GOINS, Assistant in Music.
  - MISS KATHERINE LOWERY, A. B.
  - MISS LOUISE MARTIN, Piano.

The Northwest Bible School And Music Academy

(Continued from page 43)

eight dispensations of God's dealings with the human family as revealed in the Scriptures. It is a splendid foundation subject, giving the student a general grasp of God's plan of redemption and enabling him to rightly divide the Word of Truth.

**Christian Doctrine:** A text book by Dr. William Evans is used and the great doctrines of the Bible, such as Theology, Bibliology, Angelology, etc., are studied in a systematic manner.

**Church History:** This is a general survey of the main events in the history of the Church, since apostolic times. This study is most helpful to the Christian worker.

**Homeletics and Personal Work:** This is a study in the theory of sermon building and is of practical value to the gospel preacher.

The above are some of the outstanding subjects that will be taught in the Northwest Bible and Music Academy during the ensuing term. Further information will be furnished upon request.

F. W. LEMONS.

Keep On The Firing Line

REFRAIN

find no place,  
ser-vice here, So keep on the fir-ing line..... You must  
all march in,

fight, bebrave against all e-vil, Nev-er run, nor e-even lag behind;

If you would win for God and theright, Just keep ou the fir-ing line.....

No. 103 Consecration  
C. M. Truesdell Otis L. McCoy, owner Otis L. McCoy

1. With trusting heart I seek Thee, Lord, Surrend-'ring ev-'ry sor-row,  
2. Wilt Thou but hear my fee-ble plea? Re-sound, rom lips that fal-ter,  
3. Lord, now I feel Thee drawing nigh, Tho' Sa-tan's darts op- pose me,  
4. Thy gracious sanc-ti-ty-ing pow'r, That comes with full sal-va-tion,

Know-ing to-day that life's small erd, May rend in twain to-mor-row.  
And send Thy love to com-fort me, My soul lies on the al-tar  
It seems my pray'r have pierced the sky, Thy eleansing blood o'er flows me.  
Has filled my be-ing's pen-nant bow'r; Im-plored by con-se-cra-tion.

# HISTORICAL HELPS

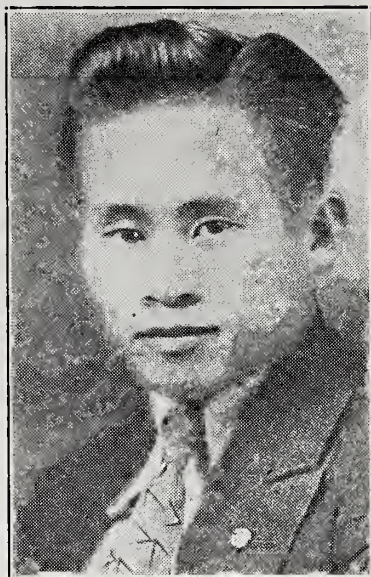
## Head-Hunting A Religion

BY AURELIO TIOAQUEN

Head-hunting is a horrible development of skull-worship which is found to have been prevalent in some parts of Europe and South America. Even at present there are several tribes who are practicing religious observances founded on the idea that the soul lies in the skull. Among the Dyacks of Borneo "head-snapping" still exists.

In the Philippines on the island of Luzon in the north and also in the southern part in the island of Mindanao head-hunting was well practiced by the fierce Moro tribes, in fact, it seemed a sport to them. That was before the American occupation. The Igorrote tribe used to practice it hard in their wedding ceremonies. When a young man of theirs intended to marry he was at least required to get the number of heads that his supposed bride asked for, typifying his leadership and skill. When the heads were brought in the young man hung them on a pole in the girl's yard presenting them as a wedding ring. Then the head man of the tribe performed the ceremony after which wedding celebration started lasting for many long days—dancing around the pole with long spears and eating and drinking home-made strong drinks really made for that purpose, some prepared a couple of years before.

There were three leading tribes that used to practice it seriously in the Philippines, the Kalinoas and the Igorrotes. These two are related to each other, living on the same ranges of Cordellera mountains. Both are warlike kind of people, brave, strong and courageous. They never were put under control by the Spaniards, and were the same kind of people when they fell under the American flag. But by the good and excellent efforts of the United States government, Christian missionaries and thousands of American school teachers, these two tribes became the most intelligent, honest and best of all the head-hunters that saw the light of civilization. And no doubt if this people ever learn and see the light of the full gospel (Holiness) they will become very true followers of Christ. The Philippine Negrito who plays his flute with his nose instead of his mouth, is supposed to be the real Philippino aborigine, who is dying out. The Negrito theory of head-hunting is very simple. Every family must "snap" at least one head a year. It will protect them from sickness, wounds, starvation or death. The head in question is "snapped"



*Meet Aurelio Tioaquen. This young Philippino is a member of the Church of God. Brilliant and talented, he belongs to the Igorrotes, former head-hunting tribe of the Isles. He is a post graduate of B. T. S. and longs to take the gospel to his native land.*

with a bolo, and buried under the house of the "hunter". A saucer with offerings for the evil spirit is put on the spot where the head is buried, and the house abandoned. Thus the head is a fetish which brings "good luck" to the "snapper", at the expense of the person "snapped".

The Negriotes who lived in the Sambalis mountains of Luzon just hunted heads for yearly heathen sacrifices. They no longer exist. The Moros who live in Mindanao, also in Palawan Island in the southern part, just practice head-hunting for the sake of their Mohammedan religion. They are cruel, unfriendly and mostly sea pirates.

Then in Ecuador of South America a certain tribe has a form of head-hunting from this idea of worshipping the skull, because they believe the soul is located only in the skull of a human being. This tribe has a secret process by which they shrink and dry the heads in the condition they are when taken off the body, preserving the flesh on the head as well as the hair. Our missionary to the southern countries, Brother J. H. Ingram, has met some of the individuals who participate in the head-hunting religious custom. This custom of worship is something that must be met by those who would bring the gospel to these unfortunate people. We would do well to know something of it to be able to give them the true gospel.

## "CAESAREA"

PROF. R. R. WALKER

This is a small but beautiful city built by Herod the Great on the Mediterranean Sea thirty miles north of Joppa and named after Caesarea Sebaste. Herod built great palaces, theaters and amphitheaters, and it was in one of these great amphitheaters Titus celebrated his brother Domitian's birthday by setting 2,500 Jews to fight with the wild beasts. The greatest work Herod did, however, was building a harbor as there were no natural harbors on the coast.

Caesarea became the residence of the Roman Procurator. And here Agrippa I died a miserable death because he accepted honor and praise as if he had been God. Here also was the home of Philip the evangelist who preached to the Ethiopian eunuch.

It was to Caesarea Peter was called from Joppa to preach the Gospel to Cornelius, which he did, Cornelius and his household receiving the Baptism of the Holy Ghost. The Apostle Paul was sent under guard to Caesarea to escape death by the Jews. This city was practically destroyed during the Crusades and finally passed under the rule of Moslems.

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## JUPITER

VICTOR HAMNER

Jupiter, an ancient Roman god of the heavens, was the supreme ruler of all things, son of Saturn and Ops. His favorite queen was Juno, yet he had many other lovers. Io, one of the lovers of Jupiter, changed her into a heifer to escape the wrath of Juno. Juno suspecting the two lovers, sent a god-fly to torment her and finally drove her across the Ionian Sea, named for Io, and into Egypt where she regained her form and freedom.

Then in the form of a white bull, Jupiter wooed the Phoenician princess, Europa. She rode on his back to Crete, where she became the mother of Minos, Phadamanthus and Sarpedon. The continent of Europe is named for this princess.

Among the more famous of Jupiter's children we find Hercules, the famous hero who was known for his remarkable physical strength. Mercury, the messenger of the gods, the god of eloquence, commerce, and travelers, was also a son of Jupiter. Diana, the goddess of the moon and Chase, was his daughter. Other children were Castor, Pollux, Proserpina, Bacchus, and others.

Jupiter was also known as Jove, and Zeus was the name he bore to the Greeks, the god of nature, given of Victory, god of law and order of social virtues; the beginning and end of all things.

## THE PSALMS

GRACE W. HAIGHT

The wonderful Book of the Psalms is not only the hymn-book of the Hebrew Church, but also the hymn-book for all ages. The Holy Ghost is its author. David said: "The Spirit of the Lord spake by me, and His Word was in my tongue." (2 Sam. 23:2.) The psalms are called the Psalms of David, because as some one says, "He gives the keynote and his voice rises highest in the sacred choir." The authorship of one hundred of the psalms is given in their headings. The titles are by the authors themselves.

Seventy-two of the psalms were written by David. Twelve were written by Asaph. Thirteen are dedicated to the sons of Korah who were choristers in the temple. Fourteen are Songs of Degrees (120th to 134th). The Great Hallel which was sung at the passover are psalms 113 to 118, both inclusive. The hallelujah psalms are the last five of the glorious one hundred and fifty. The 88th psalm is accredited to Heman; the 89th to Ethan; the 72nd and 127th to Solomon; the 90th and 91st to Moses. Regarding the 90th psalm, in which Moses said, "The days of our years are threescore and ten", it is probable that he was referring to his own age at that particular time. It is not and never has been "the Scriptural limit" as some have called it. Moses doubtless wrote the psalm when he was tending sheep in the desert of Midian where he spent forty years. His first forty years were lived at the court of Pharaoh and the last forty years found him leading the children of Israel through the wilderness. He died at the age of one hundred and twenty.

The Psalms were written through several centuries and were gathered together by Ezra in the fifth century B. C. They contain numerous prophecies which have been fulfilled. They have five general themes: Zion, The Temple, The Law, Israel, and Israel's King, but all these themes are but part of their great theme—our Lord Jesus Christ. There are sixteen distinctly Messianic psalms, though several others refer to Christ. They are the 2d, 8th, 16th, 22d, 23rd, 24th, 40th, 41st, 45th, 68th, 69th, 72d, 89th, 102d, 110th and 118th.

The 2d psalm is prophetic about the inheritance of our Lord: "I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten Thee; ask of Me and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession" (vs. 7, 8).

The 110th psalm is about the eternal priesthood of our Lord. This psalm is

frequently quoted in the New Testament. Luther says, "There is not a psalm like it in the whole Scripture, and it ought to be very dear to the Church, seeing that it confirms that great article of faith—Christ sitting at the right hand of Almighty God." W. S. Plumer says, "David clearly implies that his Lord, as to His divine nature, was already in existence as the eternal Son of God—'sit Thou at My right hand'. Sitting is the posture of a judge. Christ united in His own person the offices of king and priest (Heb. 7:1). God always forbade such blending of offices in Israel. When King Uzziah assumed the functions of the priesthood he was smitten with leprosy. Neither Melchizedek nor Christ is found in the genealogical tables of the Jewish priesthood (Heb. 7:3). The eternal priesthood of our Lord is mentioned in Ps. 110:4: "The Lord hath sworn and will not repent, Thou art a priest FOREVER after the order of Melchizedek." Melchizedek had no RECORDED "beginning of days, nor end of life" (Heb. 7:3). Before our Lord came to earth the Jewish commentators admitted that this psalm referred to the Messiah. John Calvin says, "What times our minds are agitated by various commotions, let us learn confidently to repose on this support, that however much the world may rage against Christ, it will never be able to hurl Him from the right hand of the Father." He is a priest FOREVER!

The psalms which the Israelites were wont to sing at the passover (Ps. 113-Ps. 118) are called "the Great Hallel". Those which are called the "Penitential Psalms" are the 6th, 32d, 38th, 51st, 102d, 130th, and 143d.

Dr. C. I. Scofield says, "The Imprecatory Psalms are the cry of the oppressed in Israel for justice, a cry appropriate and right in the earthly people of God, and based upon a distinct promise in the Abrahamic covenant; but a cry unsuited to the Church, a heavenly people who have taken their place with a rejected and crucified Christ" (Luke 9:52-55).

The 25th, 37th, and 119th psalms have alphabetic arrangement.

There are twenty-two letters in the Hebrew alphabet, and the 119th psalm has eight verses under each letter. This psalm has been called "The Saint's Alphabet" because even the wisest can learn something from it, and it has also been called "A Children's Sermon" because of its peculiar adaptation to the young.

The exact meaning of the word "Selah" which is used seventy-four times in the Psalms is not known. As it is usually placed at the end of some significant passage, the inference is that it means "the end" or a "pause". Some suggest that it

represented a note of ancient music; others that it indicated the elevation of the voice. It should never be used in reading a psalm aloud.

There is also uncertainty about the meaning of some of the words in the headings of various psalms. "Neginoth" is a stringed instrument. "Nehiloth" may or may not be a musical instrument, as it also means inheritance. "Gittith" means winepress; "michtam", meditation; "shoshannin", lilies, etc.

The poetry of the Psalms is due to a repetition or contrast of ideas, not to imaginative thoughts or rhymes. This repetition is called parallelism, and is synonymous when the thought is identical, as:

"The Lord will strengthen him upon his bed of languishing;  
Thou wilt make all his bed in his sickness." (Ps. 41:3.)

Parallelism is antithetic when the thoughts are in contrast:

"For evil doers shall be cut off;  
But those that wait upon the Lord, they shall inherit the earth."

It is synthetic when the thought is built up by repetition:

"I have hid thy righteousness within my heart;  
I have declared thy faithfulness and thy salvation;  
I have not concealed thy loving-kindness and thy truth from the great congregation." (Ps. 40:10.)

The division of the Psalms into five books to make them correspond to the five books of Moses was not an inspired but a human invention. They were not so divided in the beginning and are never referred to in the New Testament as the 1st Book of Psalms, Second Book of Psalms, etc. In Luke 20:42, our Lord says, "And David himself said in the BOOK OF PSALMS, The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool." In Acts 1:20, we read, "For it is written in THE BOOK OF PSALMS, Let his habitation be desolate, etc."

The Psalms have been rightly called "The Book of the Heart". Martin Luther called them "a little Bible". St. Jerome who translated the Scriptures into the "Latin Vulgate" in the fourth century wrote to a lady named Laeta respecting the education of her granddaughter: "Let her learn the Psalms".

St. Ambrose says, "The law instructs, history informs, prophecy predicts, correction censures, and morals exhort. In the Book of Psalms you find the fruit of all these, as well as a remedy for the salvation of the soul. The Psalter deserves to be called the praise of God, the glory of man, the voice of the church, and the most beautiful confession of faith."

## "DIANA"

BY CLETA MAE CHILDERS

A goddess of Ephesus, worshiped under the form of a meteoric stone which "fell down from Jupiter", (Acts 19: 23-40). She was the great Asiatic mother and nurse of gods, men, animals and plants. She was worshiped under various names, such as Ishtar, Ma, Cylele, Anafitis, Artemis, Ephesia. Her identification with the Greek Artemis was appropriate only in that Artemis was protectress of men and animals. But as the Artemis of historical times was always a virgin, never a mother, the identification proves that in prehistoric times the Greek Artemis was a mother goddess not a virgin, and that the virginity dogma arose with the worship of Apollo. The representations of the Ephesia Artemis in art and her entire cult *were* in no sense Greek, but persistently Asiatic. Her worshippers expressed their devotion and their belief in her omnipresence, by offering shrines to her and by keeping shrines of the same kind in their own homes, certainly also by placing such shrines in graves beside the corpse, as a sign that the dead had gone back to the mother who had born them.

The festivals of the goddess were thronged by pilgrims and devotees from the Cayster valley and from the whole of Asia. The crowds which attended these festivals contributed greatly to the wealth of that city; trades were mainly dependent on the pilgrims, who required entertainment, food, amusement, curiosities and images (of Diana) for worship to carry home. Paul's residence in Ephesus was two years and three months (Acts 19:8-10), called three years by the apostle himself (Acts 20:31). At first there was no opposition; for new religions, which were brought in from the East, had never been found prejudicial to the influence of Diana and her priests. The magicians were naturally soon arrayed in opposition to the religion which freed the human mind from such superstitions; but their discomfiture (Acts 19: 13-19) would not directly and immediately affect the priests and the temple.

As time passed and the new religion became more powerful, it began to affect the worshipers, who did not need so many articles for dedications and ceased to purchase the small representations of the goddess in her shrine, which were produced in vast numbers and in various materials. Thus several trades were seriously affected, and the associated trades (Acts 19:25) under the leadership of Demetrius, probably master of the guild for the year, eager to defend their interests, raised a demonstration against the Christian preachers. It is clear that in the riot Christians ran a serious risk (Acts 19:31), and that after the mob, having

once been roused against the puritanic tendencies of the Christians, continued to be a serious danger to Paul (1 Cor. 15: 32; 16:9; 2 Cor. 1:8-10).

The temple of Diana, at Ephesus, was built at the common charge of all the Asiatic states. The chief architect was Chersiphon, and Pliny says that 220 years were employed in completing the temple, whose riches were immense. It was 425 feet long, 225 broad, and was supported by 125 columns of Parian marble (60 feet high, each weighing 150 tons) furnished by as many kings. It was set on fire the night of Alexander's birth, by an obscure person named Erostratus, who confessed on the rack that the sole motive which prompted him was the desire to transmit his name to future ages. The temple was built again, and once more was burned by the Goths in their naval invasion, A. D. 256.

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### Why Did the Eunuch Go To Jerusalem to Worship?

There were many Jews in Egypt. "Discoveries made within the last few years



show that in the 5th century B. C. there was a colony of Jews already settled for a long time on the southern frontier of Egypt where it borders on Ethiopia; and the spread of their influence into that country is thus shown to be natural."—William M. Ramsey. Thus this royal treasurer had become a Jewish proselyte. "He had visited Jerusalem, very likely, in the same way that Luther had visited Rome, thinking that that was the great center—the joy of the whole earth, the spiritual House of God. And it is not at all improbable that, leaving Jerusalem, he was just as disillusioned and just as miserable as Luther was after being at Rome. He had seen that stifling, dirty city where also our Lord was crucified;

he had met the same circle of narrow and ignorant rabbis, Sadducees, and Pharisees with whom our Lord was in constant conflict. Now he had left Jerusalem, and was driving down the way back to Ethiopia, and he had turned to the Word of God in his disappointment with the city of God. He was again at the Old Testament Scriptures. And as he was studying the Old Testament Scriptures, the New Testament met him in the person of Philip!"—Robt. F. Horton.

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### History and Doctrine of Mormonism

D. C. BARNES

The religious views of Mormonism were founded on the visions of Joseph Smith. The Mormons (officially called, The Church of Jesus Christ of Latter-day Saints) now number over 500,000 adherents, most of which live in Utah. From reliable authority I find that some Mormons live in every civilized nation on the globe. It began in New York in 1823 from a revelation to Smith (according to Smith himself). The Mormon religion was established in 1830.

The early adherents of the new sect began, in space of time, to push westward, through the Central states into Utah, which is today a Mormon state. While in the Central states Smith was killed and the leadership of the Mormons fell upon the shoulders of Brigham Young, one of the twelve chosen apostles of the cult. Under the new leader they migrated into Utah. There are now many Mormons dwelling in the state.

The Mormons teach part of the Bible and they use the Bible to prove some of their doctrines; other parts they firmly deny. They teach Adam to be our father and our God; that God is not spirit. They hold that Christ was not begotten of the Holy Ghost and that the Holy Spirit is the purest and most refined of all "substances."

According to their belief it was necessary that Adam should have sinned and that Christ's atonement has to do only with Adam's sins. Redemption from personal sins can be obtained only through obedience to the Mormon Church. They further contend that plurality of wives is a means of grace, since the number of a man's wives and children increases his chances for honor and glory.

The Bible does not uphold their doctrine but, when Mormon history is studied, it will help us to better be able to meet the opinions and refute them by studying the Bible for our answers.

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## *The Fascisti and Benito Mussolini*

BY IREDELL WALKER

During 1920 as an offset to the Red activities, a scattering, voluntarily organized movement came into existence, whose principles were known as the Fascisti. Though they differed in political views they were in general animated by a strong national spirit. The name, Fascisti, was taken from the Latin, Fases, and they took the Roman Emblem of an axe in a bundle of rods as the official sign of the movement. The central government was regarded by many as criminally negligent, and to supply the necessary vigor of action the Fascisti organized a repressive movement in the northern provinces against the abuses of the radicals. At the time of the election in May the Fascisti were reputed to have organizations in all the towns of northern and central Italy.

Benito Mussolini was born in Predappio, near Farli, July 29, 1883. He was the son of Alessandro Mussolini, a blacksmith, and his mother was Rosa Mussolini, a school-mistress. He was named after Benito Jaurez, the Mexican revolutionist, who led a revolt against Emperor Maximilian. Mussolini married Signora Rachelo Guidi. To this union five children were born.

In his earlier life he taught school in a Romagnola village and made political speeches. He went to France, where he perfected his French and learned English. Taking advantage of the Amnesty of 1910, returned to Farli and became editor of the *Latta di Classe* (the conflict of class.)

He later became editor of *Avanti*, a director of the Italian Socialist Party, a leader of the proletariat movement in Europe. Like many socialists it was only his own particular brand of Socialism that he really believed in. In party councils he manifested a disconcerting affection for his country. They perceived at the core of his socialism the germ of patriotism which was destined to destroy him as socialist. In November 1914, at the Socialist congress at Milan, he was hissed and hooted out of the Socialist party.

Immediately after his expulsion he founded a journal which at first called itself a "Socialist" Daily. In this paper Mussolini furiously assailed the doctrine of neutrality and advocated immediate intervention in the World War. The

Socialist and Radical press launched a campaign against him. They were determined to destroy the man both morally and politically. In this campaign he gained friends and his battle for intervention against public indifference and government indecision gained ground every day.

During the World War Mussolini was a corporal in the infantry. He was seriously wounded and decorated by the King. No one doubted his sincerity or patriotism. Discharged from the army for disability he returned to editorial tasks. He was the only publicist in Italy to sustain D'Annunzio in the poet's attack upon President Wilson's "Fourteen Points."

The organization of the Fascist Militia or "Black Shirts" was the primary move in seizing governmental power by Mussolini. Their uniforms were black shirts and green knickerbockers. The organization sprang as by magic in every town. In 1922 the Fascisti broke up the Socialist reunion in Rome. In October they marched upon Rome, and were received by the king. Mussolini was designated by the king as premier or dictator. Within four months he had "full powers" including control of finances, the army and navy, all industry, labor and national defense.

Practically all writers agree that Mussolini, as dictator, has been remarkably successful in improving economic conditions in Italy. He has revitalized Italian industry, improved Italy's position in foreign trade; strengthened her foreign relation; effected great economy in government; and eliminated a horde of useless officials. He is affectionately called *Il Duce*, meaning, "The chief."

After the formation of the Fascist party, Mussolini declared himself as "at heart, deeply religious." It is said he is in sympathy with the church, but not a regular communicant and hence not a member in good standing. He has many bitter enemies, and many attempts have been made to assassinate him, three of which were nearly successful. His favorite saying is, "I shall make my own life my masterpiece."

\* \* \*

### *Was Simon of Cyrene a Black Man?*

GARNER J. WILKINS

The name 'Simon' means a hearing. There were many characters in the Bible

called 'Simon!' Doubtless this name was taken from Simeon, or is the same in essence, as the name "Joshua" and "Jesus" are synonymous. The Hebrew word 'Joshua', (deliverer) is the equivalent to the Greek word 'Jesus', (Savior). Then we conclude that this name 'Simon', derived, as we believe, from the son of Jacob and Leah, father of one of the twelve tribes, is primarily a name of one belonging to the nation of Israel.

In many references in the Acts of the Apostles, to Cyrene and Cyrenians, they are mentioned in connection with the work of the apostles and the early church. Acts 2:10; 11:20; 13:1. It is said that Cyrene was the capital of Libya, that part of northern Africa which lies between Egypt and Carthage. The city was principally Greek, but since the time of Alexander the Great, the Jews held citizenship there on equal terms with the Greeks. They had a synagogue and many of them accepted Christianity. It was destroyed in the fourth century by the Saracens and is now the home of wandering Arab tribes.

Matthew 27:32 refers briefly to one Simon of Cyrene, whom they compelled to bear the cross of Jesus. Luke says of him: "... Who was the father of Alexander and Rufus..." This would indicate that many of the Jews in the early church were acquainted with his sons, Alexander and Rufus. It is my personal conviction, based, of course, on what I have stated above, that Simon of Cyrene, who bore the cross of Jesus at least part of the way up Mt. Calvary's brow, was a man of Israel, native of Cyrene, but one Jew who had returned to Jerusalem or Palestine to keep the feast of the Passover. I think he was not of the black race. In fact the authorities of history state that he was a Jew.

From the time of the Jewish Dispersion by Ptolemy I, Jews were very numerous at Cyrene. By the return of the Jews of the Dispersion to the feasts at Jerusalem, Cyrenians came to have a conspicuous place in New Testament history. They were among those present on the day of Pentecost, and of course it would be reasonable to suppose that the Roman soldiers would compel a Jew rather than any other person to carry a Jew's cross for Him. So we conclude that Simon was not a black man of Africa just because he came from a city of Africa, but was a Jew, probably descended from those of the Dispersion.



## TYRE

LESTER HAWKES

Tyre was the leading city of Phoenicia, also a great Maritime city, and the fulfillment of the prophecy of Tyre is one of the outstanding fulfilled prophecies of the Bible. Because of her being exalted, and because of her many sins God passed His judgments against her. In Ezek. 26: 3, 4, 5, 12, 14 we find the judgments.

"Therefore thus saith the Lord God; Behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: For I have spoken it, saith the Lord God: and it shall become a spoil to the nations. And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God."

Now we will look back into history and find out what all has happened to Tyre. It was said to have been founded about 2750 B. C. It was assigned to the Tribe of Asher but was never occupied by them. From 721-216 B. C. it successfully resisted the attack made upon it by the kings of Assyria. But from 585-572 B. C. Nebuchadnezzar, king of Babylon, besieged the city and threw down the walls and broke down the city, but during that time the riches of Tyre were removed to a small fortified island not far from the mainland and Nebuchadnezzar had to leave without having gained his objective. Here the first part of the prophecy was fulfilled.

Two hundred and forty years rolled by, then came Alexander the Great with his forces and attacked the city. The city was in the sea and hard to get at, so Alexander put his men to work, casting the debris of the old city of Tyre into the sea to make a roadway to the island so his men could get to the city to attack it. After a seven-months siege he took the city. Here was another part of the prophecy fulfilled.

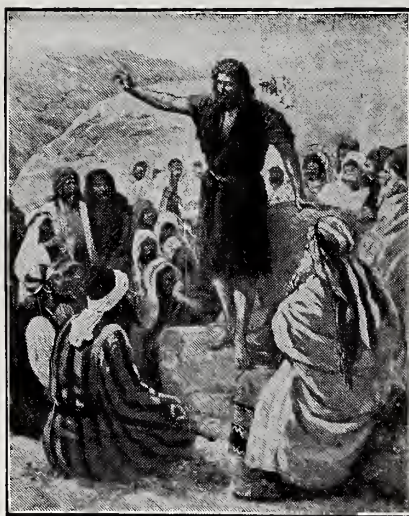
Since that time the island city has been fought over at least eight different times, but the old city of Tyre has lain silent in her grave in the sea, while thru the ages the waves have washed the sand upon her, and, today, 2500 years after the prophecy was made, we find that it

is fulfilled to the letter by the few fishermen who live on that coast, and have found that the old buried city of Tyre is an ideal place to cast their nets, while the original site of the city of Tyre is as bare as a rock.

## WHY JOHN THE BAPTIST WAS PUT IN PRISON

RUBY SUE TRUESDELL

John the Baptist preached repentance for the remission of sins. He never preached one standard for the people and another for their rulers but both alike



must "bring forth fruits meet for repentance."

Herod Antipas was a son of Herod the Great, to whom the wise men came and who slew the children of Bethlehem. He was heir to one-fourth of his father's kingdom and so was called a tetrarch, or "fourth-ruler". His domain was Galilee and Perea, the latter being the part of Palestine to the east of Jordan, a region in which John often preached and baptized. This Herod Antipas was guilty of an abominable sin. He had abandoned his wife, the daughter of the Arabian King Aretas, and had taken as his wife, Herodias, who was the wife of Herod Philip, her uncle, the elder brother of Herod Antipas. Antipas stole Herodias away from Philip while he was Philip's guest at Rome. It was an act of the deepest treachery, against which John the Baptist was compelled to preach. This preaching so aroused the wrath of Herodias until she would have killed him but she could not. Herod Antipas had him put in prison for her sake. Here in the gloomy prison-palace of Machaerus, east of the Dead Sea, John languished in a dark dungeon for a year, a period of terrible torture for that man of freedom and of the open air. He was then beheaded by Herod to satisfy the wish of Herodias.

## ADOLF HITLER

BY AVIS SWIGER

Introduction: The fact that Adolf Hitler is playing a part in the fulfillment of prophecy is scarcely denied by any one. His relentless war against the Jews is causing them to return to Jerusalem in increasingly large numbers, thus making us to know that the time is at hand when we can look for the return of Jesus to catch away His bride. However, it is not our aim to delve into prophecy in this article but merely to give some facts concerning the life and works of Adolf Hitler.

Hitler was born at Braunau, Upper Austria, April 20, 1889. According to Pravo Lidu, a newspaper published in Prague, Czechoslovakia, May 16, 1933, Hitler is of Jewish origin. Statistics quote him as being a half-Jew, while his sister says he is a full-blooded Jew, of the tribe of Benjamin. (He is a Roman Catholic.)

Before the World War Hitler's occupation was that of a house painter. At the outbreak of the World War he joined as a volunteer with a Bavarian regiment. He never rose to be higher than a sergeant. He got the Iron Cross for his war wounds.

In 1923 he was sentenced to five years' imprisonment for his share in an uprising in Munich. After one year in a Bavarian fortress he was liberated.

The word "Nazi" is the short term for "National Socialist German Labor Party." It is a political party headed by Chancellor Hitler and deals officially with the political status of the Jew and relegates him to obloquy with frank brutality. Gottfried Feder, the author of the program says, "Anti-Semitism is, in a sense, the emotional substructure of our movement."

In an interview given to The New York Times, on October 15, 1930, Hitler was more guarded in his expressions:

"I have no quarrel with the respectable Jew. But when the Jew makes common cause with Bolshevism we must look upon him as an enemy."

The election of January 30, 1933 gave the Nazis control of the Reichstag, as a result of which the leader of their party, Adolf Hitler, was made Chancellor or Prime Minister. The Reichstag then voted the chancellor extraordinary powers and adjourned.

The cabinet on August 1, 1934 adopted this decree:

"The office of Reich President is herewith united with that of Reich Chancellor. The authority of Reich President is herewith transferred to the Fuehrer and Reich Chancellor, Adolf Hitler. He designates his deputy.

"This law becomes effective from the moment of the death of the Reich President Von Hindenburg."

At the death of Von Hindenburg Hitler called for this oath of personal allegiance from the army and navy:

"I swear by God this holy oath: That I shall be absolutely obedient to Der Fuehrer (the leader) of the German Reich and of the army, and that I will be ready as a brave soldier to give my life for this oath."

Thus Hitler rose from the rank and file of the common people to the position of highest command in his country and an instrument in the fulfillment of prophecy.

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### *The Buddha's Life-story*

MINNIE B. JAGERS

The Buddha Gautama's life-story is one of the most interesting romances of religion even though based on the mere meditations of a man, the son of a petty Indian king or rajah. The site of the Buddha's birth—his name was Siddhartha Gautama—is still marked by an inscribed pillar put up by the Indian Emperor Asoka. It was beneath a spreading satin-tree in a pleasant garden called Lumbini, by a riverside, that "The Light of Asia" came into the world. In the lovely land of Nepal, where rice fields and green forests delighted the eye, he dwelt in his palace where the snowtopped Himalayas rose beneath the clear blue Indian sky. He married his beautiful cousin Yasodhara, and led a life of worldly amusement and luxury until the age of twenty-nine.

Then his attention was suddenly drawn from surface pleasure by the horrible and disgusting sight of a decomposing corpse, as he was driving in his chariot. "It is the fate of all men," said his charioteer. But from that moment Siddhartha Gautama determined to renounce the world to meditate on the things of the spirit. The birth of a son, announced to him one day when he returned from bathing in the river, meant only, to use his own words, that there was "a new and strong tie I shall have to break." For his mind was set on solving for humanity the terrible problem of endless rebirth, and reincarnation without end. He wished to find a way to break the deathless chain of Karma's misery and wretchedness. So when a young girl sang, "Happy the father of such a son!" he took off his collar of priceless pearls and gave it to her. The word "happy" in Hindu has a double meaning. It also means "saved." Siddhartha took it as an omen that he would be able to "save" the world from the chains of rebirth. At midnight of the same time he rose from sleep when an over-powering loathing of immorality seized him. Softly he stepped to the door of the room in which Yasodhara, haloed by the moonlight, slept with her babe at her breast. He longed to speak, yet feared

his resolution would melt in her entreaties if he woke her to say good-by. So still softly he stepped through the rooms and flung himself on a horse and rode off through the night.

For six years he lived in the Uruvela jungle, attended by only five faithful disciples, practising the severest penance and self-torture, thus gaining merit till the fame of his saintliness "hung in the canopy of the skies like the sound of a great bell!" But in time his disciples forsook him, left him alone when he was ill and suffering. Then came the moment of his temptation. While he sat under a fig tree or tree of wisdom the delights of love and home, the charms of wealth and power rose before him in a glittering golden vision. He doubted—but when the sun began to set, he emerged from his mental struggle purified, clear of mind and firm of purpose. He had become Buddha, the "enlightened one"! He had attained NORVANA! Three months later, he gathered sixty disciples about him and established himself in the Migadaya Wood or "Deer Park" near Benares, teaching his doctrine. After that, during eight months he wandered about the country teaching, during the four rainy months he stayed in some place and taught. Rich and poor, kings and beggars listened and believed. He converted his father to his own belief—no easy task even for a prophet—and his wife Yasodhara and his son Rahula were among his converts, Yasodhara being one of the first Buddhist beggar-nuns.

Buddha died at the age of eighty, at Kasia, of a fit of acute indigestion after eating a large dish of mushrooms. Buddha was an atheist. He did not believe in a Supreme God. He did not believe in a Creator. He did not believe in a soul. (The Brahmins taught that the soul was about the size of a thumb, concealed in the body, and was the real self, the ATMAN or EGO).

But no sooner had the prophet passed out with his mushrooms than his disciples turned him into a god. The fire of his funeral pyre set itself alight! He was called the "Omniscient," and "The Sinless!" He had left his throne in heaven and of his own accord had passed into the womb of his mother, purest of women! He had no earthly father! At his birth flowers fell from heaven, the trees bowed before him. Many charming myths grew up around him. By the time of Gautama, the twenty-four pre-existing Buddhas who had gone before him, reincarnated in the Gautama himself, and supplied his ethical system with himself, who had denied the existence of God, as God.

Asoka, emperor or king of Magadha (267 B. C.), was the Constantine of Buddhism. He sent missionaries to Syria, Egypt, Greece and Ceylon, and in Cey-

lon especially Buddhism has flourished ever since. When Christ was born Buddhism spread to Thibet, China, Korea and Japan. It was dying out in India in 600 A. D. and by 1400 had been submerged by Hinduism and Mohammedanism. Yet 150,000,000 of the world's population are Buddhists, in spite of the efforts of Christians throughout the world. It seems that there is a great opportunity for still further advancement for the Christian missionaries.

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### *Joppa or Jaffa*

MILDRED BLACKWELL

Of special interest in Biblical history is a little town on the southwestern coast of Palestine. Joppa, or Japho, is in the portion of the Promised Land allotted to Dan. Its name, meaning "beauty," is very appropriate. The large boulders, arising far above and extending out into the waters make the harbor all the more beautiful, though indeed very dangerous.

The cedars which Hiram, king of Tyre, furnished for the construction of Solomon's temple, were delivered at this port, then taken overland to Jerusalem. Thus, though approximately forty miles distant, Joppa became, and still is, the port for Jerusalem.

Here, also on the housetop of Simon the tanner "by the seaside," Peter had his vision of tolerance. Acts 11:5.

Its modern name is Jaffa, but its customs are only slightly changed. The typical costume is the oriental flowing robe and turban very much as seen in pictures of Christ and His disciples. Their express and freight agencies are the native camels, which sometimes seem to groan under their enormous packs. The street cars are the same as Abraham used in going to offer Isaac to the Lord. Many of these generous donkeys not more than waist high, carry a man weighing 200 pounds, and levy no extra fee for all his produce for market, which rides either before or behind him on the donkey.

The modern Joppa, Jaffa, has a population of about 4,000.

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### *CAPERNAUM*

BY E. L. SIMMONS

I am thinking now of a most beautiful body of water nestled in the hills of the old world. Its waters are of such crystal clearness that the reflection of the cloudless Galilean sky, under which it is canopied, gives it a gorgeous blue appearance. The hills rise abruptly from its shores, except on the west, for the space of about three miles, where lies the fertile plain of Gennesaret, the beautiful beach which was, as was the rest of the shore line of Galilee, hallowed by the foot

prints of the blessed Savior.

Though the Sea of Galilee is only about fourteen miles in length and approximately seven miles wide, in the days of its prosperity it was lively with the animation of flourishing cities, villages and rich gardens. Tiberias, Magdala, Bethsaida, Capernaum, and Chorazin were among the larger of its cities. Capernaum was in all probability the metropolis, which gives some reason for the inhabitants being so haughty. It is then with this city that we will concern ourselves.

The ruins of Capernaum are located on the northwest shore of Galilee about three miles southwest of the issue of the Jordan river. We do not hear of Capernaum in the Old Testament though its name is thought by some to mean "The Dwelling of Nahum." The New Testament does mention it many times and gives it as a city of consequence. It is especially significant as the place where Jesus settled, made His home, and was the center of His teaching. At Nazareth He was brought up, but Capernaum was emphatically His "own city;" for it was when He returned there that He is said to have been "at home" (Mark 2:1). So far more than being the dwelling of Nahum, Capernaum is distinguished as being the dwelling of Christ.

There were many miracles wrought in Capernaum and its vicinity. It was here that Christ healed the servant of the Roman centurion, that He cooled the fever that was afflicting the mother of Peter's wife, and completely restored the paralytic. It was at Capernaum that He healed the man that had an unclean devil. It was in Capernaum that Jesus took a child, and when He had set him in the midst of them, said, "Whosoever shall receive one of such children in my name, receiveth me." And in the synagogue at Capernaum was spoken the wonderful discourse recorded in John 6, which was so hard for His disciples to understand. Many other wonderful works and things took place there, the Word of God being our only testimony, but there are many things there bearing witness to the truthfulness of that Word.

Capernaum is a mass of ruins. The wine press and millstone are clearly discernable throughout this mass, but her many buildings are in the main, ruined ruins. There is one exception to this however, for the principal ruin of Capernaum is an ancient synagogue. This synagogue was thought by Sir C. Wilson, who in 1886 first excavated the ruins, to be the one mentioned in Luke 7:5 which was built by the Roman centurion whose servant Jesus healed. Then it was perhaps the one in which Jesus stood and taught.

I walked about the floor of that old

synagogue to be sure that I would step in some one of the many tracks that He made there. Yes, the association of His messages there with my mind made it a very sacred place to me.

"But why," we are asked, "are those cities of bygone days now in a heap of ruins? Why has their glory passed away and even their identification is a difficulty?" There is one answer to the question. Jesus had lived in and among them. He did many mighty works before them which proved Him to be divine. He taught in their streets as one having authority, the wonderful plan of salvation. They in turn rejected Him and He at the last placed a woe upon them. Matt. 11: 21, 22, 23. "Woe unto thee Chorazin! woe unto thee Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day."

These words of Jesus have certainly been fulfilled, and the old ruins of the orient are a remainder of what may come to us as a nation if we reject God continually.

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### *Baal and His Worshipers*

RUTH HOLT

Baal was the supreme male divinity of the Phoenicians and Canaanites. The attractiveness grew out of its licentious character. The plural Baalim is found frequently, showing that he was worshipped under different compounds.

And so it is today in this vast realm called earth, worshippers of Baal are to be found. We sadly admit his worshippers are a mighty host. Every inhabitant of earth is included in this host except a band of pilgrims seeking a city to come, of which they will be citizens. Likened unto the worshippers of old, this maddening throng worship Baalim in different phases according to their differential desire.

How destructive is that spirit of desire for worldly honor and leadership. Napoleon valiantly struggled for this. How masterfully he gave orders to his well trained army but mastered not himself. Whether he was conscious or unconscious his worship of Baal (desiring worldly honor and power) was evident.

How our hearts burn within us as we think of heathenism prevailing in the foreign countries where the gospel of our Lord Jesus has not been preached in its fullness. Did you not know that in one

place on God's earth we might find the mother sitting calmly with her offspring while flies are free to dwell on all parts of the child's body, especially about the child's eyes. Does she love her child? Just as much does she love it as our American mothers. But those flies must not be harmed, she must not disturb them, that will displease the gods. Poor dear, her own flesh and blood drowning in her gross ignorance.

Let us study our own home land. Did you know that some Americans worship Baal (love of pleasure)? That money for the movies is always to be had, sometimes the grocery bill unpaid. Always the swimming pools are filled to capacity, and we could name ever so many things—rotten literature, questionable social gatherings, etc. You know all about them. The average American does not even attempt to find pleasure within its own home much less the church where he should worship the true and living God.

Should we not blush for shame while the whole Word calls America's attention to "Almighty Dollar". Some slave honestly for it, others cheat and swindle. Some hoard it, deprive themselves of the necessities of life, others lavishly spend it in an attempt to satisfy their lustful desire.

God save us from the worship of Baal. Open our eyes, help us to be brave, help us to know and understand that in those little things we give way to, we think they are so harmless, in those we might unknowingly worship Baal.

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### *Pisidian Antioch*

Antioch of Pisidia was so called to distinguish it from the many other cities of the same name founded by Seleucus Nicator and called after his father Antiochus. It was situated in a strong position, on a plateau close to the western bank of the river Anthios, which flows down from the Sultan Dag to the double lake called Limnai. It was planted on the territory of a great estate belonging to the priests of the native religion; the remaining portions of this estate belonged later to the Roman emperors, and many inscriptions connected with the cult of the emperors, who succeeded to the Divine as well as to the temporal rights of the god, have survived. The plateau on which Antioch stood commands one of the roads leading from the East to the Maeander and Ephesus; the Seleucid kings regularly founded their cities in Asia Minor at important strategical points, to strengthen their hold on the native tribes.

There is no evidence that a Greek city existed on the site of Antioch before the foundation by Seleucus; Ramsey must be right in connecting Strabo's statement that Antioch was colonized by Greeks

from Magnesia on the Maeander, with the foundation by Seleucus: for it is extremely unlikely that Greeks could have built and held a city in such a dangerous position so far inland before the conquest of Alexander. Pre-Alexandrian Greek cities are seldom to be found in the interior of Asia Minor, and then only in the open river valleys of the west.

The natural boundary of Phrygian territory in this district is the Pisidian Mountains, and the Phrygians could only have held the rich valley between the Sultan Dagh and Egedir Lake against the warlike tribes of the Pisidian mountains on condition that they had a strong settlement in the neighborhood.

The Seleucid colonists were Greeks, Jews and Phrygians. Antony gave Antioch to Amyntas of Galatia in 39 B. C., and hence it formed in 25 B. C. out of Amyntas' kingdom. Not long before 6 B. C., Antioch was made a Roman colony, with the title Caesarea Antiocheia; it was now the capital of southern Galatia and the chief of a series of military colonies founded by Augustus, and connected by a system of roads as yet insufficiently explored, to hold down the wild tribes of Pisidia, Isauria and Pamphylia.

Much controversy has raged round the question whether Antioch was in Phrygia or in Pisidia at the time of St. Paul. Strabo defines Antioch as a city of Phrygia toward Pisidia, and the same description is implied in Acts 16:6; and 18:23. Other authorities assign Antioch to Pisidia, and it admittedly belonged to Pisidia after the province of that name was formed in 295 A. D. In the Pauline period it was a city of Galatia, in the district of Galatia Phrygia (to distinguish it from other ethnical divisions of Galatia). This view is certain on a study of the historical conditions and is supported by the fact that Phrygian inscriptions (the surest sign of the presence of a Phrygian population, for only Phrygians used the Phrygian language) have been found around Antioch.

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**Joseph Vissarionovitch Stalin**

By J. STEWART BRINSFIELD

Since we are living in an age in which supermen are playing an important role and in the light of the fact that dictatorship has become so permanent in so many European countries and is even threatening to take from our own fair land the privileges that were so dearly bought with the life's blood of our pioneer forefathers, it is altogether fitting that we should give some historical facts relative to the life of Joseph Stalin of Russia. Especially should we know something of the one who has been such an enemy to the wonderful cause that we love so well,

and try to compare his life with so many Christian men who have left landmarks as well as lives that we would all do well to imitate. The information that we shall give as it is put out by the bureau of vital statistics at our national capital, will enable you to see that only a fugitive from justice and a man of criminal record could be so void of real human conscientious scruples as to defy God and cause the suffering among Christians that Mr. Stalin has so brutally and cynically effected.

The original name of Mr. Stalin was Joseph Vissarionovitch Djughashvili, but the name Stalin by which he is generally known was given him by Mr. Lenin, his admiring leader, because of his appreciation of young Joseph's cold-blooded murder plots against the Czar and other officials of Russia before the government was overthrown by communism. The word "Stalin" means steel and well indicates the iron nerve of Stalin in performing his unholy works.

Stalin was born in 1879, son of a Georgian peasant shoemaker. He secured an education by being selected for a course at a Russian religious seminary. However, he was expelled for "unreliability". At seventeen he joined a social democratic group and was an agitator among the workers of Georgia. He was also arrested and imprisoned in 1902 for organizing demonstrations in Batoun and later in 1903 was exiled to Eastern Siberia for a period of three years, but in 1904 he escaped and returned to his political activities and frequently to evade identification changed his pseudonym. He evaded arrest until 1908 when he was again exiled to Vologda province for three years. He escaped once more in 1909 returning to Baku and renewing his activities, but was speedily arrested and sent for a six years' stretch to Solvichogodsk. Inside a year he escaped to St. Petersburg, but was arrested a third time after a few months and sent back to Vologda province for a further three years. He escaped however in December 1911 and was again in St Petersburg in September.

In March 1913 he was arrested and exiled to Turukhansk in Northern Siberia where he remained until February, 1917. He was responsible for the Bolshevik campaign for the state Duma in 1913, directing the Bolshevik group in that Duma from outside, and in 1912-13 acted as one of the editors of the Bolshevik journals, "Sviezda" (star) and also "Pravda" (Truth). He was a member of the central committee and in the Soviet government he became commissar for nationalities. Stalin fought against Yudenitch, Denekin and the Polish army in 1919 and 1920. He was commissar for workers' and peasants' inspection and from 1920 to 1923 was a member of the

revolutionary military council. As general secretary of the central committee of the Russian Communist party, after Lenin's death he became the most powerful figure in the U. S. S. R. and was able to retain his position in spite of having his policy assailed by other Communistic leaders. He was able to secure the exile of Trotsky and other opponents also, due to the prominence of this position. His Leninism was translated into English in 1928. He was elected as member of the presidium of Union Central Executive committee in February, 1935. The reader will also remember his part in the promulgation of Russia's five-year plan.

From the days of the holy prophets these things have been foretold and in light of the oncoming rule of Antichrist we should ever be watchful and prayerful, on the alert, for the mystery of iniquity doth already work.

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**Antioch in Syria**

In 301 B. C. shortly after the battle of Ipsus, which made him master of Syria, Seleucus Nicator founded the city of Antioch, naming it after his father Antiochus. Guided, it was said, by the flight of an eagle, he fixed its site on the left bank of the Orontes about fifteen miles from the sea. He also founded and fortified Seleucia to be the port of his new capital. The city was enlarged and embellished by successive kings of the Seleucid Dynasty, notably by Seleucus Callinicus and Antiochus Epiphanes. In 83 B. C., on the collapse of the Seleucid monarchy, Antioch fell into the hands of Tigranes, king of Armenia, who held Syria until his defeat by the Romans 14 years later. In 64 B. C. the country was definitely annexed to Rome by Pompey, who granted considerable privileges to Antioch, which now became the capital of the Roman province of Syria. In the civil wars which terminated in the establishment of the Roman principate, Antioch succeeded in attaching itself constantly to the winning side, declaring for Caesar after the fall of Pompey, and for Augustus after the battle of Actium. A Roman element was added to its population, and several of the emperors contributed to its adornment. Already a splendid city under the Seleucidae, Antioch was made still more splendid by its Roman patrons and masters. It was the "queen of the East," the third city after Rome and Alexandria, of the Roman world.

From its foundation Antioch was a cosmopolitan city. Though not a seaport, its situation was favorable to commercial development, and it absorbed much of the trade of the Levant. Seleucus Nicator had settled numbers of Jews in it, granting them equal rights with the

(Continued on Page 59)

# SUNDAY SCHOOL TEACHER TRAINER

COMPILED BY MINNIE BELLE JAGERS

THE Sunday School movement was born of a great need a century and a half ago. It was Robert Raikes who felt the need and harnessed his energies to the task. Experience soon taught him the difficulties of trying to reform the adult, so he questioned, "Why not use Sunday for the purpose of educating the children in the ways of virtue?" The idea "Begin with the Child" met with immediate results. Since then, progress in this field has been vast and fruitful, but the governing principles have remained the same.

There never was a time in the history of America when there was less religious education in the home and the school than there is today, so the responsibility falls more heavily on the third great agency that helps to shape lives—the Church. Therefore the importance and peculiar value of the Sunday School, The Church in its teaching capacity, cannot be overestimated. Nor is its purpose one-sided, for it is truly "the educational institution with the evangelistic aim."

It is with a feeling of gratitude and satisfaction that we watch the growing interest among our own Church of God people along this line. The vast number of Sunday Schools already organized and in working condition, the numbers being organized throughout the country by our members, and the many needy fields presented, open up a great field of labor for God-called teachers. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and TEACHERS; For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ:" Eph. 4:11, 12. We will notice that TEACHERS were included in the phrase with pastors, showing that they must be almost equal in importance in spreading the Gospel and building up the faith of the saints.

Think of the splendid opportunity to win souls for Christ in the capacity of a humble Sunday School teacher. Then think of the need for good teachers, trained in the simple methods that will bring results in the way of soul winning and character building, not just for educational purposes. We are giving you some valuable information that will help you if you are appointed as a teacher or

feel led into this work for the Lord.  
THE TEACHER'S QUALIFICATIONS

1. It is the divine order that in the winning of a soul to Christ some saved soul is the means of its salvation. Men are saved by men, not by systems of organization (2 Cor. 5:19, 20; 1 Cor. 3:6-9).

2. In the Sunday school work there must be a worker, for whom organizations are made, and without whom all



organizations are useless. That worker is the SUNDAY SCHOOL TEACHER, upon whose individual fidelity depends the success of the Sunday school.

3. The Teacher is God's gift to the Church to call to balance and to harmonize the voice of the Prophets, to light the candle of understanding in the hearts of men.

4. For the Sunday school teacher certain *qualifications* are necessary, and these we now consider:

I. First of all, the Sunday school teacher should be a *Christian*. His work is for the Gospel of Christ, to bring souls to Christ and build up souls in Christ; hence the worker needs to be a follower of Christ.

1. *He should be a Christian in belief.*

No one can speak confidently and earnestly in behalf of a cause unless he believes in it. He can teach all that needs to be known about ancient myths and decayed religions without believing them to be true. But Christianity is either everything or nothing. No man should undertake to teach the Bible unless he believes it to be God's book (Isa. 34:16; 2 Pet. 1:21; Rom. 15:4; Psalms 19:7, 8).

2. *He should be a Christian in experience*, having met his Savior and having become reconciled to Him, enjoying the consciousness of pardon, sonship, and communion with Christ. For only those who have entered into this experience can have sympathy with the Gospel, understand its mysteries, and teach it to others. A blind man cannot understand sight, and an unconverted heart cannot comprehend spiritual things (1 Cor. 2:14; 2 Cor. 4:6; 1 John 1:3).

3. *He should be a Christian in example.* He is a teacher, not merely for an hour on the Sabbath, but for seven days of every week; and his life is far more potent than his words. He should show forth the character which he would impart and live in the realm to which he aspires to lead his class. See Acts 4:13; 2 Kings 4:9; 1 Tim. 6:11.

II. The teacher's work is under the auspices of the Church, and therefore *he should be a Church member.*

1. *He should be a Church member in profession.* Whatever influence he possesses should be given to the Church, to which he owes more than he can repay. The teacher who is outside the Church will never lead his scholars into the Church (Eph. 2:19-22; Matt. 16:18).

2. *He should be a Church member in loyalty.* He should hold an attachment, not to the Church in general, but to that particular Church whose doctrines, forms, methods, and spirit are most nearly in accord with his own views and best adapted to promote his own growth in grace; and to that Church he should ever maintain an earnest, whole-souled devotion, while cordial and brotherly to all other Christian bodies (1 John 3:14; Rom. 12:5).

3. *He should be a Church member in work.* There are in every Church two

classes of members, the workers and the idlers, those who carry and those who are carried. The teacher should be one of the working members, bearing the Church upon his heart, and its work in his hands (John 15.5, 8; Eph. 2.10).

III. The teacher's work is with the Bible, and therefore he *should be a Bible student*.

1. *A Bible student in teachableness*, turning to the word, not in the spirit of criticism, but of reverence; studying it, not to inject into it his own opinions, but humbly seeking in its pages for the truth which shall feed his own soul and supply the needs of his class (Isa. 8.20).

2. *A Bible student in thoroughness*. The cursory glance at a few verses may answer for the careless reader, but he whose work it is to teach the word must study it; not only the lesson, but the chapter, the book, the volume containing the lesson; for only as he has a wide and full knowledge of the Bible as a book can he understand the specific lesson which he must teach his class (Psa. 119.18; 19.7-9; Acts 17.11).

IV. The teacher's work has relation to living souls, and therefore he *must be a friend*. No mere intellectual machine can teach living hearts. To influence souls there must be a soul. For not by knowledge, nor by gifts of expression, but by the personal contact of heart with heart are scholars led upward to the best in thought and in life.

1. *He must be a friend in sympathy*. That is, in the capacity to feel *with his* scholars, which is very different from feeling *for* them. He must be able to put himself in his pupil's place, to see the world through his pupil's eyes, and to have a full appreciation of his pupil's nature and its surroundings. The way to win the scholar's love is to love the scholar (Phil. 1.7; 1 Thess. 3.12).

2. *He must be a friend in helpfulness*. His friendship will show itself in acts, not great, save in the loving spirit that prompts them; a glance, a grasp of the hand, a little gift, a helping hand to one in trouble; a willingness to take trouble for another; these are the acts that make a teacher's influence potent (Gal. 6.2, 10; Rom. 15.1).

V. The teacher's work is the work of teaching, and therefore he *must be a teacher*.

1. *He must be a teacher in knowledge*. Not merely in knowledge of the lesson, though in that he must know ten times as much as he expects to impart to his class; but more especially in knowledge of the principles and methods of teaching, an understanding of the work in which he is engaged (Phil. 1.9); also in knowledge of his scholars, of their home and school surrounding and influences, of their mental acquirements and

capabilities, of their spiritual conditions and needs.

2. *He must be a teacher in tact*. That is, in wisdom to know his opportunities, and in practical skill to make the most of them. The wise teacher will fit his lesson to his class, not his class to the lesson. And "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him" (James 1.5; 1 Thess. 3.7).

## THE TEACHER'S STUDY OF THE BIBLE

I. THE NECESSITY OF BIBLE STUDY. It is a general law, as applicable to the Sunday school as to every other department of activity, that all good work requires training and preparation. To build a house, or make a shoe, or teach a lesson, demands that the worker shall be taught, trained, and equipped for his work. But there are certain reasons why the Sunday school teacher, especially, should be fully prepared for his work of teaching, and some of these reasons, briefly stated, are the following:

1. *The responsibility laid upon the Sunday school and on the teacher* is one reason. In this age the work of teaching the Bible to the young has been mainly given over to the Sunday school. Few parents recognize their duty to teach the Bible to their children. If it is not taught in the Sunday school, and by the Sunday school teacher, it will not be taught to the majority of young people. The teacher *must* prepare himself for the work that rests almost wholly upon him; and this preparation demands the study, not of his lesson merely, but of the whole book which he is to teach.

2. *The advanced state of knowledge, and especially Bible knowledge*, compels study from the teacher. There is in our time a far more accurate knowledge of the history contained in the Bible, of its customs, of the peoples referred to in its pages, than ever before. The teacher who is to teach the Bible in such a time as this must be a student of the Bible and of all the Bible.

3. *The advanced standards of teaching* in our time bring the work of the Sunday school into comparison, often into contrast, with the work of the week-day school. While a school meeting for only one hour in the week cannot do the work of a school held for twenty-five hours, yet it should do its work thoroughly; and this requirement demands preparation on the part of the teacher.

4. *The nature of the subjects* taught makes thorough preparation necessary. The themes of the Sunday school teaching are not such as can be safely taught without preparation. They are of vast importance, for they relate to the well-being of the scholar, in the life that now

is and in that which is to come. They are *profound*, dealing with questions which have occupied the thought of the greatest thinkers in all ages. They are *VARIED*, requiring knowledge of a book made up of many books. No person should venture to handle such subjects before a class unless he has made at least an attempt to understand them.

Everyone should read and study the Bible, but the above are reasons why the Sunday school teacher should be a Bible student.

## II. THE SPIRIT OF THE TEACHER'S STUDY OF THE BIBLE.

1. *The teacher should read his Bible regularly*. He needs it for his own spiritual upbuilding, just as he needs food for the building up of his body. If one will read daily seven pages of the New Testament, as printed in an ordinary Teacher's Bible, he will complete the reading in a little more than a month. If he will read three pages of the Bible daily he will complete the reading of both the Old and New Testaments in a year.

2. *He should read it thoughtfully*, and that for two reasons: (1) Because it will *repay* thoughtful study. Not all books are worthy of close investigation, and it is time wasted to study them closely; but there is one book which will always reward the thorough student. He who digs in this mine will find pure gold. (2) Because it *requires* thoughtful study. Even the most cursory reader of the Bible will find some benefit, as he glances at its verses; but its best treasures are disclosed only to the earnest and persevering seeker.

3. *The teacher should read it confidently*, without fear lest its value and power in the world may be destroyed. Some plain-minded Christians are alarmed for the Bible, and fear that its authority is being undermined. But with all the advance in knowledge, and under all the tests of criticism, the old Book stands with power as great as ever. Some former opinions about it may be changed, but the book still remains as containing the revelation of God and His will.

4. *The teacher should read it systematically*. He who opens the Book at random, and reads wherever his eye lights upon the page, or studies whatever interests him in it, will often meet precious truth, and will find a blessing; but he will fail to obtain that complete, well-balanced knowledge which is essential for the teacher. The best work is always done with a plan; and we urge the student to follow some plan in his Bible study.

## III. METHODS OF BIBLE READING AND STUDY.

1. *We may read it consecutively*; that is, beginning with Genesis, and reading

in order straight through to Revelation; or, better, begin with Matthew, read the New Testament, and then afterward the Old Testament. Everyone should at some time in his life read the Bible through, and obtain a general familiarity with its contents.

2. *We may read it chronologically.* The books of the Bible are not far out of the order of events, yet they are not arranged in precise chronological order. In a chronological reading we would read the Bible from Genesis to Judges, just as it stands. But we would insert the Psalms of David with the events connected therewith; we would read the history with the prophetic books; we would combine the four gospel narratives into one continuous story; and would read each epistle of Paul where it belongs in the narrative of his journeys. This will require close study, and the reference to many authorities.

3. *We may study the Bible by subjects,* taking some theme like "God's love," or any of the great truths of the Christian system, and searching for their illustration by texts throughout the Bible. But it is necessary to keep in mind that the same word in different places of the Bible may have different shades of meaning; and the student must be careful in drawing conclusions, especially when they are not sanctioned by the leading commentators.

4. *We may study the Bible biographically;* that is, in the lives of its great men, as Moses, Joshua, Gideon, David, Elijah, Paul, and many others. In this method we should seek to know not only the events of their lives, but the framework of time and place, the results of the hero's life, and the traits of his character.

5. *We may study it by books,* reading one book a number of times with commentaries and works of reference, until its contents have been mastered. We name plans of study for two kinds of books in the Bible:

(a) In the study of an *historical book* there might be the following successive readings: (1) For a general view. (2) For the outline of its history. (3) For the location and study of the places referred to. (4) For the lives of the persons named. (5) For the study of institutions, manners, and customs. (6) For its religious truth.

(b) In the study of an *epistle* note, (1) The author. (2) Time and place of writing. (3) Occasion and purpose of writing. (4) To whom written, traits of the Church or the person. (5) The outline or plan. (6) The traits of the writer as shown. (7) Doctrinal, moral, and spiritual teachings.

#### LEARNING ABOUT THE BIBLE

##### THE BOOK

I. The word BIBLE is derived from the

Greek word *biblos*, which means *book*. There is but one volume in the world which is worthy of the name "the Book."

II. Search the following texts, and learn from them the names given to the Bible in the book itself:

1. Eph. 6.17; Heb. 4.12; Rom. 3.2. This name represents the divine revelation as a *spoken utterance*.

2. John 5.39; Acts 17.11; 2 Tim. 3.16. This name indicates the divine revelation as the *written Word*.

3. Josh. 1.8; Deut. 17.18; Neh. 8.8. This name shows the sacred writings gathered together as a *volume*.

Psalm 119 will furnish many names given to the Word of God.

III. The Bible is a *book of books*; that is, a volume made up of many smaller books and tracts.

1. Some think that they can trace in this volume the writings of at least thirty-six different authors.

2. We find that it contains sixty-six different books.

3. It is believed that between the composition of the earliest and the latest portions of the Bible at least sixteen centuries intervened.

4. *The number of the books* in the Old Testament is *thirty-nine*; in the new Testament is *twenty-seven*, making a total of *sixty-six*.

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#### OLD TESTAMENT

3

9

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This may be illustrated as follows: Write on the blackboard the words OLD TESTAMENT, and ask, How many letters are there in the word "old"? Answer: *Three*. How many are there in the word "testament"? Answer: *Nine*. Write the figure under each word, and the number 39 will represent the books in the Old Testament.

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#### NEW TESTAMENT

3 x 9 equals 27

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In the same manner the number of books in the New Testament may be shown, except that between the two figures we place the sign "X", which is the symbol for Christ who is the theme of the New Testament, and is also the sign of multiplication. 3 x 9 equals 27, which is the number of books in the New Testament.

IV. *The divisions of the Old Testament.* The Old Testament is divided into five parts, as follows:

1. *The Books of the Law.* 5 books. These were formerly called "the Penta-

teuch," a word meaning "five books"; but the name is now used less than "Books of the Law."

2. *The Historical Books.* 12 books.

3. *The Poetical Books.* 5 books.

4. *The Major Prophets.* 5 books.

5. *Minor Prophets.* 12 books.

#### THE OLD TESTAMENT BOOKS

Every Sunday school scholar, and especially every Sunday school teacher, should be thoroughly familiar with the names and order of the books in the Bible. He should be able to turn in a moment to any book, knowing where it is to be found in the volume.

I. To the *Books of the Law* belong five books: *Genesis, Exodus, Leviticus, Numbers, Deuteronomy*.

II. *The Historical Books* are twelve. For convenience in memorizing the list we arrange them in three subdivisions, as follows:

1. *Joshua, Judges, Ruth*

2. *First and Second Samuel, First and Second Kings, First and Second Chronicles.*

3. *Ezra, Nehemiah, Esther.*

III. *The Poetical Books* are five: *Job, Psalms, Proverbs, Ecclesiastes, Solomon's Song.*

IV. *The major (or greater) Prophetic Books* are five: *Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel.*

V. *The minor (or lesser) Prophetic Books* are twelve, which may be arranged in four subdivisions, as follows:

1. *Hosea, Joel, Amos.*

2. *Obadiah, Jonah, Micah.*

3. *Nabum, Habakkuk, Zephaniah.*

4. *Haggai, Zechariah, Malachi.*

Another method of learning these names is by committing to memory the following arrangement of their initial syllables:

H. Jo. Am. Ob. Jo. Mi. Na.

Ha. Ze. Ha. Ze. Ma.

The names of these books should be reviewed over and over until they are thoroughly committed to memory.

#### THE NEW TESTAMENT BOOKS

I. The New Testament, though less than one-third the size of the Old, has also *Five Divisions*, as follows:

1. *Biographical.* 4 books.

2. *Historical.* 1 book.

3. *Pauline Epistles.* 13 books.

4. *General Epistles.* 8 books.

5. *Prophetic.* 1 book.

II. *The Books of the New Testament* are the following:

1. *The four Biographical Books* are *Matthew, Mark, Luke, John.*

2. *The one Historical Book* is *Acts.*

3. *The thirteen Pauline Epistles* (that is, letters of the Apostle Paul) may be arranged in four sections, as follows:

(1) *Romans, First and Second Co-*

rinthians. (2) Galatians, Ephesians, Philippians, Colossians. (3) First and Second Thessalonians, First and Second Timothy. (4) Titus, Philemon.

4. The eight General Epistles are so named because most of them were addressed to the general Church, and not to any special church or person. They are Hebrews, James, First and Second Peter, First, Second, and Third John, Jude. Hebrews was formerly regarded as one of the Pauline Epistles; but is now believed not to have been written by Saint Paul; and should take a place among the General Epistles.

Though all these are called "General,"

yet two of them, Second and Third John, are letters written to individual Christians.

5. The one Prophetical Book is Revelation, which is also called "the Apocalypse," which is a Greek word meaning "Revelation" or "unveiling."

Students of the Bible never seem to tire of its diversion and inspiration, and have rendered divers interpretations and paraphrasings of its precepts. Yet, it remained for a religious tract society in London to ingeniously write a comprehensive index of the Bible in rhyme. Publication has been largely limited to England, but its uniqueness and value as a handy refer-

ence is worthy of a wider distribution. So we are giving you this method of memorizing the books of the Bible. It may be used to teach Sunday school pupils also, after the teacher has learned it.

**Historical Facts**  
(Continued from page 55)

Greeks. Syrians, Greeks, Jews, and in later days, Romans, constituted the main elements of its population. The citizens were a vigorous, turbulent and pushing race, notorious for their commercial aptitude, the licentiousness of their pleasures, and the gross vulgarity of their wit. Literature and the arts, however, were not neglected.

In the early history of Christianity, Antioch occupies a distinguished place. The large and flourishing Jewish colony offered an immediate field for Christian teaching, and the cosmopolitanism of the city tended to widen the outlook of the Christian community, which refused to be confined within the narrow limits of Judaism. Nicolas, a proselyte of Antioch, was one of the first deacons. Antioch was the cradle of Gentile Christianity and of Christian missionary enterprise. It was at the instance of the church at Antioch that the council at Jerusalem decided to relieve Gentile Christians of the burdens of the Jewish law. Antioch was Paul's beginning in his three missionary journeys and thither he returned from the first two as to his headquarters. Here also the term "Christian," doubtless originally a nickname, was first applied to the followers of Jesus, Acts 11:26. The honorable record of the church at Antioch as the mother-church of Gentile Christianity gave her a pre-eminence which she long enjoyed. The most distinguished of her later sons was St. John Chrysostom. The Antioch chalice, supposed to contain the Holy Grail, is still an uncertainty.

THE BIBLE IN RHYME

In GENESIS the world was made by God's creative hand;  
In EXODUS the Hebrews marched to gain the Promised Land.  
LEVITICUS contains the law, holy and just and good;  
NUMBERS records the tribes enrolled—all sons of Abraham's blood.  
Moses, in DEUTERONOMY, records God's mighty deeds;  
Brave JOSHUA into Canaan's land the host of Israel leads.  
In JUDGES their rebellion oft provokes the Lord to smite,  
But RUTH records the faith of one well pleasing in His sight.  
In First and Second SAMUEL of Jesse's son we read;  
Ten tribes in First and Second KINGS revolted from his seed.  
The First and Second CHRONICLES see Judah captive made,  
But EZRA leads a remnant back by princely Cyrus' aid.  
The city walls of Zion NEHEMIAH builds again,  
Whilst ESTHER saves her people from plots of wicked men.  
In JOB we read how faith will live beneath affliction's rod,  
And David's PSALMS are precious to every child of God.  
The PROVERBS like a goodly string of choicest pearls appear;  
ECCLESIASTES teaches man how vain are all things here  
The mystic SONG OF SOLOMON exalts sweet Sharon's Rose,  
Whilst Christ the Savior and the King the "rapt ISAIAH" shows.  
The warning JEREMIAH apostate Israel scorns;  
His plaintive LAMENTATIONS their awful downfall mourns.  
EZEKIEL tells in wondrous words of dazzling mysteries,  
Whilst kings and empires yet to come DANIEL in vision sees.  
Of judgment and of mercy HOSEA loves to tell;  
JOEL describes the blessed days when God with men shall dwell.  
Among Tekoa's herdsmen AMOS received his call,  
Whilst OBADIAH prophesies of Edom's final fall.  
JONAH enshrines a wondrous type of Christ our risen Lord;  
MICAH pronounces Judah lost—lost, but again restored.  
NAHUM declares on Nineveh just judgment shall be poured.  
A view of Chaldea's coming down HABAKKUK'S visions give;  
Next, ZEPHANIAH warns the Jews to turn, repent and live.  
HAGGAI wrote to those who saw the temple built again,  
And ZECHARIAH prophesies of Christ's triumphant reign.  
MALACHI was the last who touched the high prophetic chord;  
Its final notes sublimely show the coming of the Lord.  
MATTHEW, MARK and LUKE and JOHN the holy Gospels wrote,  
Describing how the Savior died, His life and all He taught.  
ACTS shows the Church established and God's power in every place;  
Saint Paul, in ROMANS, teaches us how man is saved by grace.  
The apostle in CORINTHIANS instructs, exhorts, reproves;  
GALATIANS shows that faith in Christ alone the Father loves.  
EPHESIANS and PHILIPPIANS tell what Christians ought to be;  
COLOSSIANS bids us love God and for eternity  
In THESSALONIANS we are taught the Lord will come from heaven;  
In TIMOTHY and TITUS a bishop's rule is given.  
PHILEMON marks a Christian's love, which only Christians know;  
HEBREWS reveals the gospel prefigured by the law.  
JAMES teaches without holiness faith is but vain and dead;  
SAINT PETER points the narrow way in which the saints are led.  
JOHN, in his three Epistles, on love delights to dwell;  
SAINT JUDE gives awful warning of judgment, wrath and hell.  
The REVELATION prophesies of that tremendous day  
When Christ, and Christ alone, shall be the trembling sinner's stay.

In Memoriam

REV. F. M. WALDRON

One of God's Noblemen

and

REV. H. B. HELTON

Another warrior who fought well

Why should I long for the world and its  
sorrows  
When in that home o'er the sea,  
Millions are singing the wonderful story,  
Heaven holds all to me?

# OUR MISSIONARY MAP

## *Missions in Haiti, Jamaica and Bahamas*

S. W. LATIMER

THE Republic of Haiti occupies about one-third of a large and beautiful island in the Caribbean Sea. It has approximately three million inhabitants. Christopher Columbus when he landed on this island Dec. 6, 1492, christened it the marvelous land. On the slopes of her lofty fertile mountains lovely fields of cotton and sugar cane and other products, constituting the wealth of the country, are grown. There are vast areas of flatlands abundantly watered and covered with agricul-

tural centers. The city of Port au Prince is built well within the recess of a safe and magnificent harbor. At the base of the mountains is the seat of the native government. Port au Prince is the capital of this republic. They maintain several universities, schools, wireless, cables, radios, railroads and many other institutions of interest. A glorious sunshine and perpetual springtime, a salubrious climate, a wonderful scenery of a profusion of tropical flowers and vegetables, make it a very agreeable place for sojourners or foreigners and those who wish to spend their



*An ox cart showing the mode of transportation of the natives in Haiti. Of course, there are many tourists and wealthy people there, but the natives are, as a rule, poor and use old-fashioned methods for travel.*



*Rev. S. W. Latimer, our esteemed and beloved General Overseer, possessed with deep piety and spiritual gravity, a capable business man, an eloquent speaker, dependable counsellor, and a man who knows the needs of the people he serves; and attempts always to fathom God's will concerning them. It seems that God has prepared him to serve in the capacity of his office. He annually visits these mission outposts of which he has written.*

winters in a tropical climate.

Just a few hundred miles to the southwest lies the Bahama groups. These islands are under the control of England. The law abiding force is appointed by the English government. These islands are very beautiful. Many tropical flowers and fruits are grown and millions of people live on these groups.

A few hundred miles on south is what is called Jamaica. This is also under the supervision of England. It is approximately two hundred miles long and a hundred and forty miles wide. There are several railroads running thru the island. It is one of the most beautiful countries I ever had the pleasure of visiting. The mountains of this island are very rich. Bananas, cocoanuts, oranges and in fact, all tropical fruits are grown on this island. These groups of islands, Haiti, Bahamas and Jamaica, grow large quantities of coffee, tea and other products of a southern climate.

The customs and habits of these islands are practically the same. The majority of the natives are colored people. The natives till their crops mostly by hand. They use a cutlass, weeding hoes and such implements as men can use to prepare the soil and cultivate their crops. The natives are very poor as a general rule.

There are many wealthy people on these islands but they are there for spec-



*Typical market scene in Haiti, showing crude method of displaying articles for sale.*

ulation and they are engaged in the mercantile business. The natives bring their products on packhorses and donkeys and many of them in large baskets carried on their heads. It is very common to see camps all along the road, of the natives on their way to market. Many of them are pedestrians with hundreds of pounds on their heads. Hundreds of packhorses and donkeys enter the city every day with vegetables, fish and most anything for food. Many of the natives go barefooted and thousands thinly clad. They are open-hearted and will accept salvation very readily. This is an open field for religion and I feel that the Church is doing as much good in her missionary work in these islands as any other portion of the missionary field. We have quite a few native preachers there who are doing a wonderful work for the Master and

I am sure that this needy field should have immediate attention by the Church. In fact, there is quite a lot of missionary work but oh, how they do need help.

Most of the natives are very superstitious. They have arts, and perfume bags, portions of headwear and different costumes that they use in their worship thinking that this will appease the wrath of the devil. And if you could only persuade them to believe that this is all false and that there is a true God that they can worship, that will bless their souls, they will give up their heathen gods immediately and will accept the Lord. Many of them have been converted this year to the true worship of God and are now shouting His praises. May God help us to understand the need of building up our missions everywhere.

sheep of the house of Israel. But "God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life." Now Jesus came to do the will of God, and after He had broken down the middle wall of partition, made it possible for Jew and Gentile to have salvation on the same terms of the gospel.

Jesus said, "Go ye into all the world, and preach the gospel to every creature." Now the need of missionary zeal, (since those immortal words fell from lips that spake as no man ever spake,) those who have been filled with the love of God have never been satisfied until they fulfilled their part of this great commission. In no generation in the history of the world have these words had greater significance than today.

Listen to me while I say to the young people of this generation, that upon their faith in God, upon their unselfishness, and upon their ideals, largely depends the future of the world. Humanity is standing at the crossroads; we have gone as far as we can go on the old order. Civilization is at the breaking point. Nothing but the truth of God as revealed in His Word can save the world. If we shall take the world for Christ, the best that we have must be given.

Garibaldi set out to liberate Italy, and seeing some young men at a street corner, said unto them: "Enlist in the cause." "What do you offer?" they asked. He answered: "I offer you hardship ('endure hardness as a good soldier,' said Paul to Timothy), hunger, rags, sleepless nights, footsore, privation, and victory in the most noble cause that ever called you." The young Italians followed him. Every good cause and every victory costs sacrifice and suffering; but don't forget to be a good soldier for Jesus, for the prize is at the end of the way.

One of the main things in missionary work is to learn to trust God for all things, for if you trust man you will be deceived many times, but if you trust God you will never be disappointed. Psa. 146:3. "Put not your trust in princes, nor in the son of man, in whom there is no help." A man who has unbounded faith in God, God is his strength, and helps him in time of trouble. In the 11th chapter of Mark, Christ tells men in whom to have faith; He says to have faith in God. Did you ever find a man who had put his trust in God and come to trouble?

Listen to this from my own experience as a missionary in the New England States, and Prince Edward Island, Canada, where it got 40 or 50 below the zero mark in winter months. In my experience

(Continued on page 64)



The above is a photograph of one of our mission stations in Haiti. These are some sheaves that God has intrusted to our watchcare. Please notice how clean in person and how sober each of them looks. They are your brothers and sis-

ters and are looking to you to help to assist in reaching other unconverted of their fellowmen. The overseer, J. Vital Herne, advises that they have great opportunity which they are not neglecting.

# MISSIONARY ZEAL

REV. GEORGE M. BLOOMINGDALE

*"And how shall they hear without a preacher?"*

Text: Heb. 10:5, 7: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."

We see by the inspired Word of God that Jesus came to do the will of God. He came to His own and His own received Him not; but as many as received

As a missionary in Prince Edward Island, Brother Bloomingdale has braved hardships that few missionaries ever encountered. History has been etched by those who blazed Christian trails over torrid Sabaras, while poets and artists have echoed their praises. Yet this man is one of the few followers of the Stoid Hans Egede, who faced the wintry blasts of frigid regions "Not willing that one should perish."

Him, He gave them power to become the sons of God. He sent the disciples out one time and told them to go to the lost

# THE LATIN AMERICAS

By J. H. INGRAM

THE writer has carried a burden for the work in the Spanish Americas a long, long time without any visible way being opened whereby he could get started with any real constructive program, relative to the mission work of the Church of God among these great people. Thanks be to God and all those who have prayed for and given to the cause, the work at last has been established on a fairly large scale and with a reasonably solid basis, for I verily believe it has been founded on truths which will stand until Jesus returns.

## WORK OPENED IN MEXICO

In the visions of the night your servant was shown a new, great gathering of people, who were visited with an outpouring of the Holy Ghost in the baptism of the Spirit, which in falling, took on the form of liquid flames or tongues of fire, of a blue-white appearance in color, and as a mighty "shower or down pouring of latter rain."

We believe that this is in the course of fulfillment, for after the Lord raised up such an accomplished native missionary as Sister Maria W. Atkinson, the revival fires began to burn, and since the spring of 1932 around three hundred have been saved and a hundred or so have been sanctified and filled with the Holy Ghost in the church at Ciudad Obregon, Sonora, where we have our mission headquarters and a substantial brick building, which is free from indebtedness. Then another native worker established a work in the city of Mazatlan, Sinaloa, with around 48 charter members. There is also the border work at Nogales, Sonora, where we took over a church with around 150

members—although we only registered around 30, those present at the time. We have since built a nice church at this place costing around \$2,000.00 in Mexican money.

Unfortunately for us our work has been established in parts where the Communists and Catholics are carrying on their "church war" which has brought about the closing of all churches, both Catholic and Protestant by government order. As the battle goes on with its attendant bloodshed, our Church of God folks are availing themselves of the opportunity afforded to wage a mighty warfare for Jesus through the power of his Spirit. God has raised up seven—the perfect number of native evangelists, who have taken up personal evangelism and mission work.

Going from house to house, gathering in small groups here and there, and in spite of the church closing order, the work of soul-saving goes on just the same. Some wealthy woman devoted the use of a large building in one of the neighboring towns of Sinaloa and at the last writing, Sister Atkinson was in a meeting with much interest stirred.

Mexico is a wonderful country, rich in natural resources, and has a climate which ranges from hot tropical to bitter cold in the "land of the eternal snows." It has the second highest mountain on the North American continent within its bounds.

We are waiting and praying for the time to come when full religious liberty will be restored. With thousands of poor and unfortunate people dying from hunger, not only for bread, but for the word of the Lord and too, right in the shadow



*Rev. J. H. Ingram, one time soldier of fortune and having seen active service among Uncle Sam's "devil dogs" (marines), he was used to warfare. But a more epochal and picturesque career began when he met the Master face to face. A diplomat, a Christian gentleman and a worker, together with his knowledge of the Latin blooded peoples and the Spanish language, places him fittingly in the position he fills well, as pioneer missionary to the Latin Americas for the Church of God.*

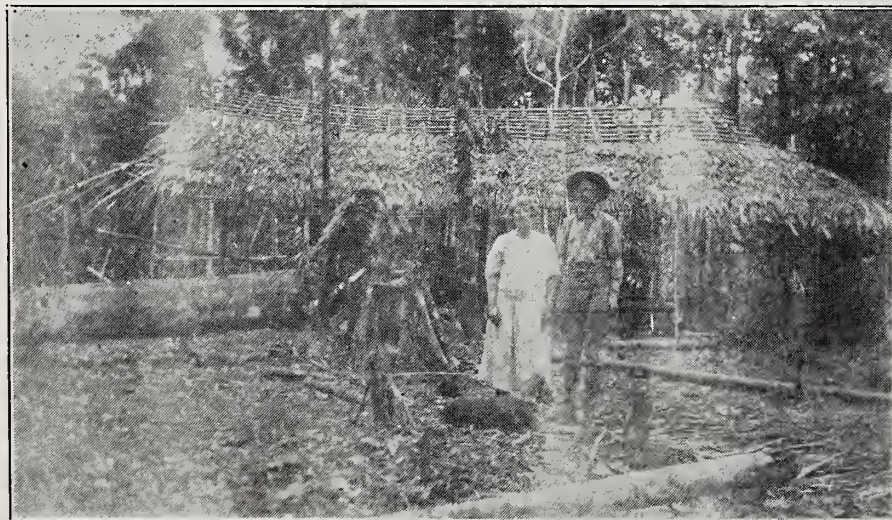
of great ecclesiastical shrines with their golden altars within where the priests, dressed in their royal, silken robes, are forever carrying on with an apparent vain repetition of service, Mexican millions are becoming restless and are breaking away from the galling yoke of Rome which they have shouldered for these 400 years or more. They are becoming tired of stepping to the tune of doleful sounding bells, which never summons them to rest, but to an endless and ineffective service of penance and dead works. But praise the Lord, many have found the "way" and have the joy bells ringing in their souls.

No missionaries can enter Mexico at the present, but we can serve in another way by praying and giving of our means as God prospers us. Will we do it? I say, "Yes, by the grace of God we will."

## IN CENTRAL AMERICA

The writer has just completed a four months' missionary tour of Central America, visiting each of the five Republics, including Guatemala, El Salvador, Honduras, Nicaragua and Costa Rica. As the readers of the Evangel know, sixteen missions, formerly under the primitive Methodist church, have been taken over by the Church of God, through the ministry of Rev. and Mrs. C. T. Furman and your unworthy servant. We give God all the glory.

The revival which started in Mexico in 1932 reached over into Guatemala also, for on April 13th of the same year,



*Mr. and Mrs. C. T. Furman, Church of God missionaries, and their jungle home under construction in Ecuador, South America*

the Holy Ghost began to fall in this field and around three hundred have received the baptism in the Spirit, many others saved and sanctified. The entire membership numbers around seven hundred, including fourteen native preachers, most of whom speak the Quiche dialect, which is quite an advantage, since practically all of our people come from this tribe. We speak to them in Spanish and the other brethren interpret in the native tongue. God is working among them in a mighty way. They are turning from their old idolatrous superstitions, to serve the living God, even at great sacrifice. They often have public gatherings for the purpose of breaking and burning their idols, they are so happy with their new found Saviour.

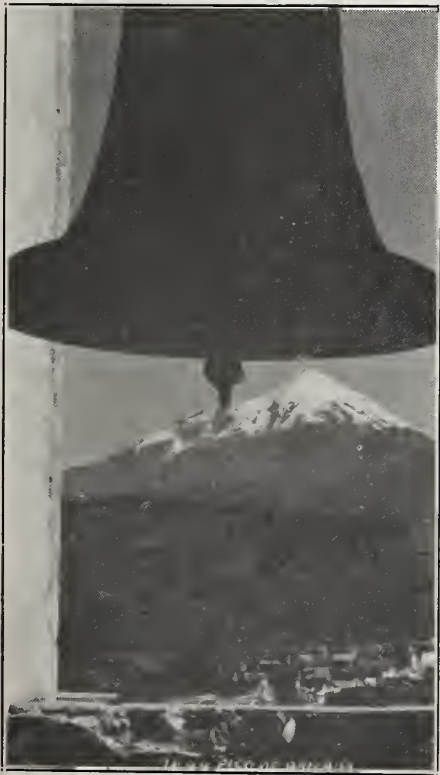
Several new churches have been built in Guatemala recently. We dedicated one other during this visit with them. We also opened a new meeting place with a large crowd in attendance. Please let us stand behind Brother and Sister Furman with not only our prayers, but with our means. Other calls are coming in from this already large field. One new work formerly of the Presbyterian mission, asks the privilege of coming with us. They are praying for the Holy Ghost. A letter today brings me another call to take over a good work in another department (province) waiting on the brother who fostered this work. He is on



Central American Indians bringing out their idols to be broken and burned after their acceptance of Jesus Christ as their Savior.



One of the smaller groups which is typical of our Indian believers in Guatemala, Central America



In the shadow of the doleful sounding bell in Mexico, which never calls folks to rest in the Lord, but to an endless routine of penance and dead works; "Arizaba" volcano in background wrapped in her blanket of white, composed of the "eternal snows. Height 18,300 ft.



The idol burning ceremony which followed conversion of these people, as praises ascend to the throne of God. The man with hands clasped, in foreground, is one of our native preachers.

furlough in the United States. Yesterday's mail included a letter from him. He is considering lining up with us too. Then again, today's mail brings news of another call near the El Salvador frontier. Help! Help! Help! is the cry from every source it seems. Shall we fail God here at the very closing of time? With such great possibilities lying at our doors, please let everyone be much in prayer and get behind our mission board in their program of expansion in the foreign fields. We need both workers and money to put it over. I believe we can depend on you.

We have just established a new church in the Republic of Costa Rica. Three good preachers were taken in. God raised up a man here from the Church of England who bought ground and built a church so our people are now free from the burden of rent. This party also bought three houses and lots and donated it to the poor members for living quarters. We have a teacher filled with the Holy Ghost and consecrated and is making ready to start a combined church (Bible) and day school. With Mr. Roosevelt's devaluated dollar still worth \$6.25 (colones) in Costa Rica, we can expand a great deal with a few dollars. For example, \$5 monthly at the present rate of exchange will support this worthy sister (who is a widow). I imagine I can hear some one of our readers away over there across the wide Gulf or the Carribean Sea somewhere who is saying they would like to take over her support, or it may be someone 3,000 or more miles away back up the Pacific Coast country. Time and space will not permit the mentioning of other prospects for the Church of God in Central America.

#### IN PANAMA

You will notice by the heading that I am in Panama at this writing. The Republic of Panama termed sometimes as the "bridge of the Americas" also might well be called "the cross-roads of the world" for here thousands of ships meet



Guatemalan maiden at the "watering place" with her water jar. Note the size of it, and the round shaped bottom. When jar is filled, she will jauntily place it on her head and be off in a trot for home, hands swinging free.

and pass, going and coming from every nation under the sun. I am preaching nightly to a congregation of the mixed citizenry, speaking in Spanish to the Panamaians and San Blas Indians and in English to the West Indians. The Lord is blessing wonderfully. The San Blas Indians are practically savage. They still wear nose rings, bind their lower limbs to restrict their growth, etc. They wear little or no clothes. In the seashore village scene they are dressed up for the occasion. From here I sail to visit the interior near the land of the "head hunters" in Ecuador. I have begun to see evidence of their existence already as they are bringing out the heads as souvenirs. Brother and Sister Furman served a term on this field of Ecuador. From Colombia I expect to go to Venezuela, S. A., and the Dutch West Indies, also two groups of British Islands in the South Atlantic off the coast of South America.



Our latest mission built in Mexico; not yet open for service. Nogales Sonora.

### Missionary Zeal

(Continued from page 61)

of suffering trials, which were many, I would almost freeze to death because of insufficient fuel, and my little girls would look up in my face and say, "Daddy, I want some bread," and my wife's feet were on the ground. (I'm sure some of you know my first wife, Bertha, who gave her life for the Church of God, during the time of our missionary work in Canada. She was a "faithful" soldier and endured to the end. Surely her works follow on.) Yes, I spent some sleepless nights walking as far as thirty miles to preach the gospel, through ice and snow, and it was so slippery I could hardly stand up.

Even now in the vicinity of the wicked city of Boston, Mass., we are suffering in a way that some of you would be surprised to know about. We need your prayers. I seldom tell troubles to any one but God, but have been asked to give some of my missionary experience for your benefit.

Now dear ones, listen to the good part of my story. In the very darkest hours that came upon me, there has always been a star of hope, because God has not left me. Bless His name! He said in Matt. 28:19, 20. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." If the Lord has called you, go and He will be with you.

"Father, why is it that these millions roam,  
And guess that this is Home, and urge their way?

Is it enough to keep the door ajar,  
In hope that some may see the gleam afar,  
And guess that that is Home, and urge their way

To reach it, haply, somehow and some day?

May not I go, and lend them of my light?  
May not mine eyes be unto them for sight?

May not the brother-love Thy love portray?

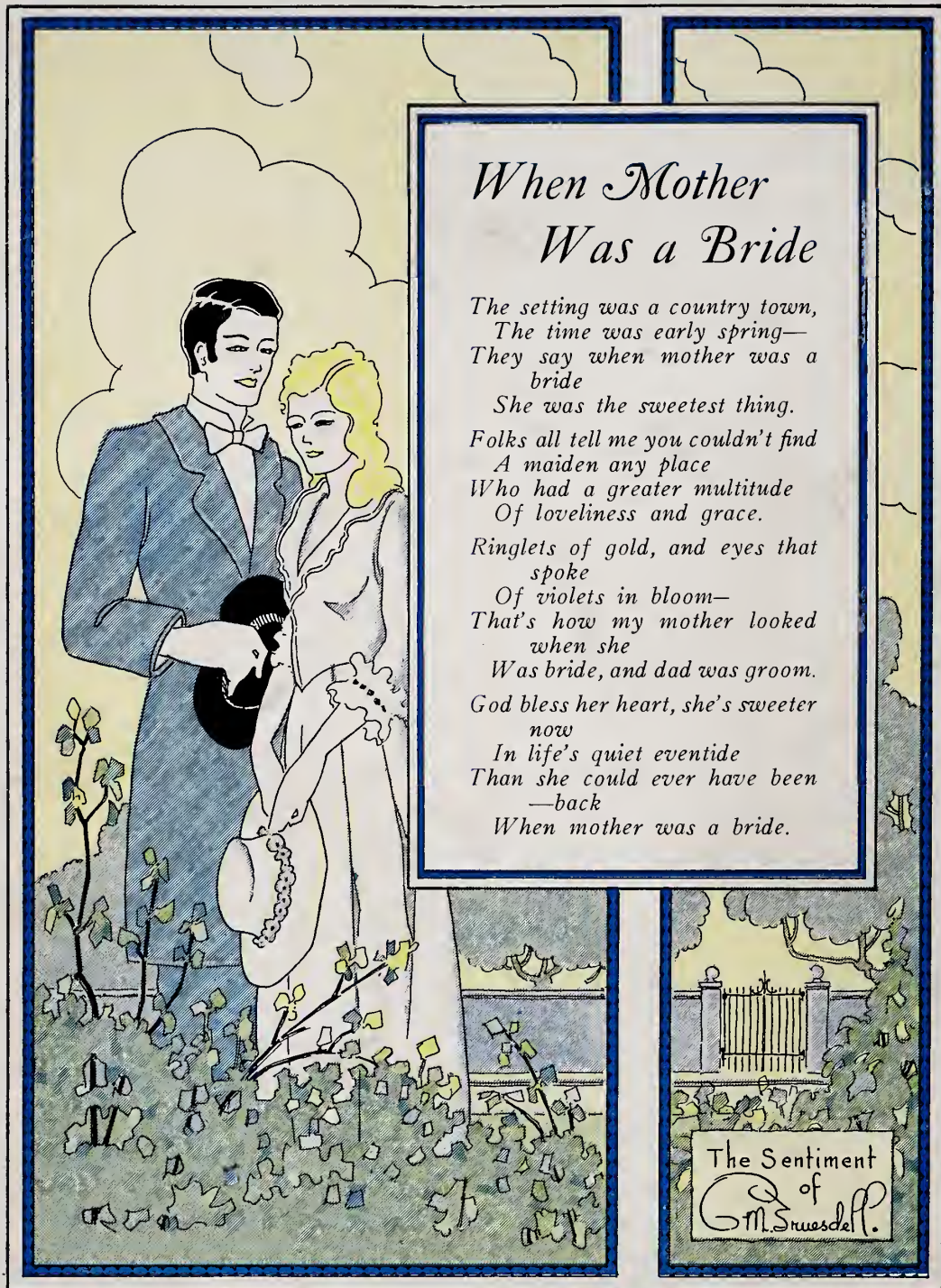
And news of Home make Home less far away?"

Speeds increase the world over as the speediest event nears—the rapture. The world's fastest passenger elevators installed in the Rockefeller Center skyscrapers of New York travel up at 1400 feet per minute. But rapture speed can not be computed.—*Latter Rain Evangel.*

# This Yearbook ....

• • • Is a special annual edition of "*The Lighted Pathway*" and is designed to assist the monthly issues of that paper in supplying material for use in private thought, public speaking and Y. P. E. programs of a spiritual nature. Don't confuse it as a substitute, it is only an assistant and cannot replace the valuable helps found monthly in your Endeavor paper. We ask you to read *The Lighted Pathway*, talk it, sell it to your friends and help us make a better paper out of it than we ever have. Single yearly subscription \$1.00.

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## When Mother Was a Bride

The setting was a country town,  
The time was early spring—  
They say when mother was a  
bride

She was the sweetest thing.

Folks all tell me you couldn't find  
A maiden any place  
Who had a greater multitude  
Of loveliness and grace.

Ringlets of gold, and eyes that  
spoke

Of violets in bloom—  
That's how my mother looked  
when she

Was bride, and dad was groom.

God bless her heart, she's sweeter  
now

In life's quiet eventide  
Than she could ever have been  
—back

When mother was a bride.

The Sentiment  
of  
G. M. Swasey.









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